

October
1966

THE Instructor

OCTOBER 1966



SUNDAY SCHOOL COURSE NUMBER →	USES FOR CONTENTS												Home Evening	
	1	2	4	6	8	10	12	14	18	20	24	26	28	
THE FIRST CHRISTMAS IN THE VALLEY <i>Painting, Doug Jordan; guitar, Gailie B. Dresgen</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	L •
MEDITATION, COMMUNION, AND REVERENCE IN OUR HOUSE OF WORSHIP <i>By President David A. Mackay</i>	•	•	•	•	•	•	•	•	•	10/16 (35)	•	12/11 (44)	A	44
LOVE AND FRIENDS NEEDS <i>By President David A. Mackay</i>	•	•	•	•	•	•	•	•	•	12/11 (42)	•	12/13 (44)	A	37, 44
NEW MONTH IN YOUR JUNIOR HIGH SCHOOL <i>(A Capsule Guide to Your Junior High School by C. Robert Ruff)</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	A
SUNDAY SCHOOL FARENS CONVENTION <i>by Elder Harold E. Larsen</i>	•	•	•	•	•	•	•	•	•	10/29 (27)	•	12/13 (40)	•	•
PAUL WAS BRAVE <i>By Rev. J. A. Christensen</i>	•	•	•	•	•	•	•	•	•	10/29 (27)	•	12/11 (44)	40, 44	44
... AND ALWAYS <i>By Robert L. Baughman</i>	•	•	•	•	•	•	•	•	•	10/29 (27)	•	12/11 (44)	37, 44	44
A BRIGHT DAY ON THE HORIZON <i>By Marge F. Edel</i>	•	•	•	•	•	•	•	•	•	10/29 (27)	•	12/11 (42)	37, 42	42
ENOUGH WALKED AND DANCED <i>To Meet You</i>	387	10/27 (4)	12/4 (49)	•	•	•	•	•	•	10/29 (27)	•	10/23 (34)	40, 43	43
A TERRIFIC SWING <i>by Red H. Bradford</i>	388	10/28 (4)	12/18 (48)	•	•	•	•	10/2 (35)	•	10/29 (27)	•	10/16 (37)	37, 40	40
AN APPRECIATION FOR THE WORK OF MARIA <i>By Robert F. Mathews</i>	390	10/23 (42)	12/11 (47)	10/29 (42)	•	•	•	10/29 (42)	•	10/29 (42)	•	12/11 (45)	41,	44
THE SPHERES OF LOVE <i>Photo and Article by Lorin F. Whetstone</i>	391	10/11 (30)	•	10/23 (42)	11/29 (42)	•	•	11/29 (42)	•	11/29 (42)	•	12/11 (44)	L	44
"A PRAYER INTO LIFE" <i>By Clair W. Johnson</i>	392	•	•	•	•	•	•	•	•	•	•	•	•	M
SIMULATE SUNDAY SCHOOL ATTENDANCE <i>(Superintendent) by the General Superintendent</i>	394	•	•	•	•	•	•	•	•	•	•	•	•	A
TEACH ONE ANOTHER <i>(Teaching Improvements by D. James Cannon</i>	396	•	•	•	•	•	•	•	•	•	•	•	•	•
OUR WORSHIPFUL HUMAN PRACTICE* <i>by Alexander Schreiner; Florence S. Allen</i>	398	•	•	•	•	•	•	•	•	•	•	•	•	M
Junior Sunday School Way and Why Not? <i>by Junior Sunday School Committee</i>	400	•	•	•	•	•	•	•	•	•	•	•	•	A
WHEN CHRIST WAS BORN IN BETHLEHEM <i>Words, Harry W. Longfellow; music, Ernestine Beesley</i>	401	•	•	•	•	•	•	•	•	•	•	•	•	M
OBIDAY RECORDS FOR OUR REDEEMERS <i>by Adah Webster Powers</i>	402	•	•	•	•	•	•	•	•	•	•	•	•	41,
SOWING THE SEEDS OF FREEDOM <i>by E. Coleman Maiden</i>	404	10/23 (27)	12/4 (46)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	44
THE BEST FROM THE PAST <i>By The Instructor Staff</i>	405	•	•	•	•	•	•	•	•	•	•	•	•	44
A FAMILY CHRISTMAS SERVICE <i>by The Christian Program Committee</i>	406	•	•	•	•	•	•	•	•	•	•	•	•	A
"WHO'S A PERFECT MAN?" <i>By Kef H. Massey</i>	411	12/11 (44)	•	•	•	•	•	•	•	10/29 (35)	•	10/14 (37)	43	43
MAN WITH A MISSION <i>By Wendell J. Ashton</i>	412	10/16 (30)	•	•	•	•	10/4 (13)	10/29 (35)	10/29 (35)	10/29 (35)	10/29 (35)	10/14 (37)	40	40

*Includes Memorized Definitions, Answers and Explanations, Memory Verses, and Sacrament Gems.

**Includes "Glad tidings," Organ Music and Sacrament Gems.

Dates indicate time when enrichment material applies to specific lesson content.
* Indicates material has special value for the course or area though not keyed to a current lesson.
M = Main; L = Library; A = Administration.

First number is the month; second number is the day.
Number in parentheses is lesson number.
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Art by Dale Kilbourn.

Ninth in a Series of Articles on Worship
To Support the 1966 Sunday School
Conference Program

MEDITATION, COMMUNION, REVERENCE

IN OUR HOUSES OF WORSHIP

by President David O. McKay

The greatest comfort in this life is the assurance of having a close relationship with God. It has been said that "consciousness of God is the highest achievement in human experience and is the supreme goal of human life. This is true religion. It is a mental, spiritual experience of the highest order." Many of our members know what that experience is.

The Value of Meditation

A house of worship furnishes an opportunity to commune with one's self and to commune with the Lord, especially during the sacrament period. Sunday is a day of worship which we turn over to Him. We may rest assured that He will be there in that house of worship to inspire us if we come in proper attire to meet Him. We are not prepared to meet Him if we bring thoughts regarding business affairs, and especially if we bring feelings of hatred towards our neighbor, or enmity and jealousy toward the authorities of the Church. Most certainly no individual can hope to come into communion with the Father if that individual entertains any such feelings, as they are foreign to worship and particularly out of tune with the partaking of the sacrament.

(For Course 18, lesson of November 20, "Worship"; for Course 24, lesson of October 16, "Need for Ordinances and Sacred Services"; for Course 28, lesson of December 11, "Practical Religion—Spirituality"; to support Family Home Evening lesson 44; and of general interest.)

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is *meditation*. Meditation is the language of the soul. It is defined as "a form of private devotion or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in *Hamlet*, who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."¹

The poet, contrasting the outward form of worship and the prayer of the soul, said:

*The Power, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply in some cottage far apart,
May hear, well-pleas'd, the language of the soul,
And in His Book of Life the inmates poor enroll.*²

Inner Power of Meditation

Meditation is one of the most secret, most sacred doors through which we pass into the presence of

¹William Shakespeare, *Hamlet*, Act III, Scene 3.
²Robert Burns, "The Cotter's Saturday Night," verse 17.

MEDITATION, COMMUNION, REVERENCE (*Continued from preceding page.*)

the Lord. Jesus set the example for us. As soon as He was baptized and received the Father's approval, "This is my beloved Son, in whom I am well pleased" (*Matthew 3:17*), Jesus repaid to what is now known as the Mount of Temptation where, during the forty days of fasting, He communed with Himself and His Father and contemplated the responsibility of His own great mission. One result of this spiritual communion was such strength as enabled Him to say to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Matthew 4:10*.)

Before He gave to the Twelve the beautiful Sermon on the Mount, He was in solitude, in communion. He did the same thing after that busy Sabbath day, when He arose early in the morning after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when he and others sought Jesus they found Him alone. It was on that morning that they said: "All men seek for thee." (*Mark 1:37*.)

Again, after Jesus had fed the five thousand, He told the Twelve to dismiss the multitude. Then Jesus, the historian says, went to the mountain for solitude; and "when the evening was come, he was there alone." (*Matthew 14:23*.) Meditation! Prayer!

The Best Opportunity for Meditation

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was in a group of over eight hundred people to whom the sacrament was administered, and during that administration not a sound could be heard except the ticking of the clock—eight hundred souls, each of whom at least had the opportunity of communion with the Lord. There was no distraction, no orchestra, no singing, no speaking. Each one had an opportunity to search himself introspectively and to consider his worthiness or unworthiness to partake of the sacrament. His was the privilege of getting closer to His Father in heaven. That is ideal!

We recommend that this sacred ordinance be surrounded with more reverence, with perfect order; that each one who comes to the house of God may meditate upon and silently and prayerfully express appreciation for God's goodness. Let the sacrament hour be one experience of the day in which the wor-

shipper tries at least to realize within himself that it is possible for him to commune with his God.

Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. You will find that when these most inspirational moments come to you, you are alone with yourself and your God. They come to you probably when you are facing a great trial, when a wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a prophet of God!" The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

Those who knew my father could testify as to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such are your privilege and mine.

Only Silence During the Sacred Ordinance

Some think that music helps to intensify that feeling of communion. When you stop to consider the matter, you realize that there is nothing during the administration of the sacrament so important as remembering our Lord and Saviour, nothing so worthy of attention as considering the value of the promise we are making. Why should anything distract us? Is there anything more sublime? We are witnessing there, in the presence of one another and before Him, our Father, that we are willing to take upon ourselves the name of Christ, that we will always remember Him, that we will keep His commandments that He has given us. Can you, can anybody living who thinks for a moment, place before us anything which is more sacred or more far-reaching in our lives? If we partake of it mechanically,

we are not honest, or, let us say, we are permitting our thoughts to be distracted from a very sacred ordinance.

One man said, "Oh, but the beautiful music of the choir helps us to concentrate." Concentrate on what? The more beautiful the music, the more your attention is attracted to it, to the musician, or to the composer. If it is beautiful music poorly played, then the discord distracts your attention. Have that music in preparation up to the moment, yes; but when the prayer is said, and that young priest speaks for us, as he does, then remember that we are placing ourselves under covenant. It will be ideal if, during the fifteen minutes, every man, woman, and child will think as best he can of the significance of that sacred ordinance.

The lesson I wish to leave is: Let us make that sacrament hour one of the most impressive means of coming in contact with God's spirit. Let the Holy Ghost, to which we are entitled, lead us into His presence, so that we may sense that nearness and have in our hearts a prayer which He will hear.

Reverence Is Spirituality

Inseparable from the acceptance of the existence of God is an attitude of reverence. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It is a "complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." If reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings or of others' rights. Reverence is the fundamental virtue in religion. It is one of the signs of strength; irreverence, one of the surest indications of weakness. "No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life," he continues, "must be reverenced or they will be foresworn in the day of trial."

Churches Are for Meeting God

Churches are dedicated and set apart as houses of worship. This means that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a workaday life.

In other words, we go to the Lord's house to meet Him and to commune with Him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshipers as His guests.

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones makes little or no difference in our approach and attitude toward the Infinite Presence. To know that God is there should be sufficient to impel us to conduct ourselves orderly, reverently. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make a special effort to maintain better order and more reverence during the hours of worship and study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, except in an emergency, to leave a worshiping assembly before dismissal.

Prepare and Become Reverent

Reverence for God's name should be dominant in every home. Profanity should never be expressed in a home in this Church. It is wrong; it is irreverent to take God's name in vain. There is no provocation which will justify it. Let us apply that quality and that virtue of reverence at all times.

If there were more reverence in human hearts, there would be less room for sin and sorrow and increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

May we through worship, meditation, communion, and reverence sense the reality of being able to have a close relationship with our Father in heaven. I bear you my testimony that it is real; that we can commune with our Heavenly Father, and if we so live to be worthy of the companionship of the Holy Spirit, He will guide us into all truth; He will show us things to come; He will bring all things to our remembrance; He will testify of the divinity of the Lord Jesus Christ and of the restoration of the Gospel.



Art by Dale Kilbourn.

by Claude A. West*

A recent edition of the local newspaper carried the names of several young people arrested at a marijuana party. None was over 21. One of the names startled me, for only a short time earlier I had received a note from the boy's bishop asking me to fellowship him. In our town, attending college, he was without the influence of home or the companionship of friends. I had failed him, and he had sought friends elsewhere. He had found them. They took him in. They enjoyed his company and made him feel wanted. They also introduced him to fast living. Now this boy and his friends face tragedy.

How can you and I perform in our lives so that no other boy or girl who leaves the influence of home will be trapped into accepting a fast life in order to feel wanted?

I recall the problems of three other young people living away from home. Perhaps a discussion of these will help us to evaluate our role in helping youth to feel wanted and needed, though far from family and friends.

Such a Small Thing

The first situation demonstrates the power of our personal example and its effect on another individual. Our youth need to respect and try to understand the personal convictions of others regarding Gospel principles.

(For the general use of Course 18; for Course 24, lesson of December 11, "Those Who Live Away from Home"; for Course 28, lesson of December 18, "Practical Religion—Spirituality"; to support Family Home Evening lessons 37, 40 and 44; and of general interest.)

When a young person leaves home to live among strangers and make new friends, a notice should be posted . . .

LOVE AND INTEREST NEEDED

A young man, not a member of the Church, met a lovely girl in his freshman English class and asked her for a date. He was unaware that she was a Latter-day Saint. They enjoyed a well-planned evening of dining and dancing together, and after the dance he took her to view the city lights. As they stood together admiring the view, he tried to think of some way to impress her with his maturity. He took out his cigarettes and carefully selected and lit one. Then he blew a puff of smoke in the girl's face.

As she choked, she quietly remarked, "I have had a wonderful time, but if you want to take me out again I would appreciate it if you did not smoke." He was surprised at her remark, but instead of feeling anger or any spirit of ridicule, he sought to learn why she felt so strongly about such a small thing. This led them to a series of discussions about her religious faith. He watched her and soon discovered that her conduct reflected her expressed convictions. Eventually he accepted the Gospel and was baptized.

Sense of Worth

The second situation shows the power of group counsel and interested help in influencing the decisions of youth away from home. Home teachers discovered a girl we shall call Alice. She was living alone while attending college. Her school work was not acceptable, and she was not attending institute classes. One of her home teachers was a college professor who talked with her about the need to improve her studies. He encouraged her in her school work until it did improve. Then he called the institute director and invited his help. He had noticed the girl's indifference to many subjects and to peo-

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ple. It was also apparent that she was not accepted by her associates. She gave little oral response in class and showed no emotional response to activities. This was the signal for some special effort to help Alice. Another girl was asked to extend a personal invitation to Alice to attend each event. The director's wife invited the girl to help with her family, and this gave them time to talk. Alice became involved—slowly, carefully, and naturally. Her response reflects the effect of direct group effort, given out of love. A sense of worth returned to her, and she actually volunteered for an assignment. She now serves in a leadership position.

He Accepted the Ride

I remember a young student who told of being offered a ride to Los Angeles one night after a long wait in Las Vegas between busses. He accepted the ride and also the kind invitation of the family to remain for the night at their home. Early next morning he was awakened by one of the boys and asked if he would like to join the family in their morning prayer. It was an unusual experience, but he knelt with them and heard a 6-year-old offer a prayer from his heart. When the father had offered his blessing and kissed each member of the family, he left for work. The young student vowed to be the kind of father who would love his children enough to teach them prayer. He had a long search to discover the faith of that father; but when he did, he became not only a good father but an effective missionary.

A Case of Heartache

The third situation shows the role of those

bishops or institute directors who are primarily responsible for our college students away from home. Their influence can best be shown by the story of a returned missionary. The institute director had asked him to accept a leadership position, and this activity put him in direct association with a beautiful convert. Because of the director's interest, the boy sought him out when trouble struck. The trouble turned out to be a serious case of heartache. The young man had asked the convert to marry him, and she had refused. The director offered direction and comfort. Some months later he was surprised when the convert herself came to his office. Her remarks tell us something about the unknowing, vital role we play in the lives of youth.

This was her statement to the director: "I have loved Bob a long time and wanted to marry him, but I was afraid of marriage. Your instruction about temple marriage sounded good, but my experience told me marriage did not work. As I have worked with you and your wife, I have seen love and kindness that reflects a genuine interest in each other. The beauty of your family night and the respect for your children as individuals have shown me that marriage can work. Yours is the kind of family Bob and I will have. I promised to marry him last night."

To provide the right influence, we need to love the Gospel enough to live it every day, especially in the presence of youth. Let us be sure that young men and women, boys and girls, receive our warmth, our interest, and our comfort in time of need. Their time of need increases when they leave home.

Library File Reference: YOUTH.

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NEXT MONTH IN YO

Sunday School Lessons for November

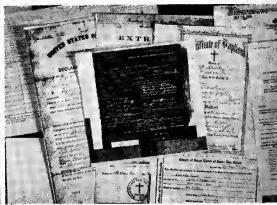


A CAPSULE GUIDE FOR HOME TEACHERS AND PARENTS TO STIMULATE ATTENDANCE AT SUNDAY SCHOOL

Course 1 (age 3)

True love among family members cannot be overemphasized! A fond grandmother displays the picture of four grandchildren and tells of their bonds of family love. How joyous it would be if all families were so blessed.

Course 1 lessons for November teach that parents are happy to have children come to live with them. All parents need to acknowledge and express this; and all children need to feel the security of such love.



Course 2 (ages 4, 5)

"Thank you." Simple words, but difficult for children to remember. November lessons will help 4- and 5-year-olds begin to understand that they have blessings, and they can work to earn blessings; and, finally, that they must express gratitude for their blessings.

Course 4 (ages 6, 7)

More gold plates have been found! Archaeologists at the site of the ancient city of Pyrgi, about 30 miles north of Rome, Italy, have discovered three thin sheets of gold 8 inches long and 5 inches wide. The sheets of metal bear ancient inscriptions. Ancient records were kept on metal plates or sheets. November lessons for this age group tell how we got the Book of Mormon from records inscribed on plates of gold and brass.

Course 6 (ages 8, 9)

The Church needs good citizens. So does every country in the world. Lessons for this course will help students learn how to become good citizens of the Church and nation.

Course 8 (ages 10, 11)

Many boys—and girls—dream of growing up to be president, prime minister, or other great leaders. Such dreams are based on the many historical figures who started in humble circumstances and became leaders. November lessons will tell of a boy named David, a young shepherd who became a king.

OUR SUNDAY SCHOOL

Course 10
(ages 12, 13)

What really happened after Jesus was crucified? Course 10 students will learn and discuss the historical accounts of visits made by the resurrected Saviour to many people, and on at least two continents.

Course 12

Nephi previews American history. Many important events in American history were prophesied by Nephi 2,500 years ago! He saw the coming of white men who would conquer the Lamanites.

Course 14
(ages 16-17)

If your best friend denied that he knew you, would you choose him to be president of an organization you set up? The Apostle Peter denied the Lord three times, yet the Lord chose him to be head of the Church. What qualities did Peter develop to help him in this task?

Course 18
(ages 18-21)

Is there a simple key to world peace? Of course there is, but like most simple answers to complex problems, it is rejected by the world. The simple solution is: Worship the Lord Jesus Christ. Some character traits we can develop to help us worship are discussed in November. Included are forgiveness, trust, and steadfastness.

Course 20
(adults)

The producing genealogy searcher is taught to take an appraising look at his harvest of information. He

is taught to look for discrepancies, conflicts, uncertain and unreasonable items, duplications, and misfits, before he formulates well-established family groups. Other lessons will indicate the need to submit sheets for ordinance work, and the necessity of having more than one family member acquainted with the work and how to carry it forward.

Course 24

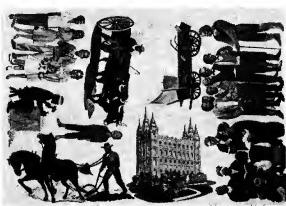
Children are entitled to the best in life! The home is the most important determinant of personality development. Parents are responsible for seeing that their children are taught the truth, both at home and at school. They should influence the school program and the professional competency of school teachers and other personnel. Core of November lessons will be methods by which parents can work with schools for better educational facilities.

Course 26

Jonah—man or myth? This class will study from the book of ancient history—the Bible—the stories of Jonah, Micah, and Malachi. These prophets were very real men who lived in times as perilous as our own, and they taught the people just as our latter-day prophets have taught us.

Course 28

Religious toleration: anything goes. Not exactly. In fact, the truth is far from, "Anything goes." This class will discuss how to accept the individual without accepting his religious views when they differ from the revealed truth. Submission to secular authority will be taught, as expressed in the Articles of Faith.



WORKSHOP SESSIONS OFFER PRACTI

Sunday School Conference: September 30, Oct. 1 and 2:



The thrilling voices of some 400 Junior Sunday School children from Davis County will provide special music for the traditional Sunday School Conference in the Tabernacle on Sunday evening, October 2.



How do you conduct an inspiring hymn practice? How can the prelude be made more effective? Chairman Alexander Schreiner, assisted by his music committee, including Robert Cundick (left), will demonstrate techniques for Sunday School choristers and organists.



Herald L. Carlston gives Erma Frandsen a preview of discussions for secretaries, showing how charts and statistical materials can assist Sunday School administrators.

If you are a Sunday School teacher, what would it be worth to you to spend almost two hours in a seminar session with a master teacher—a professional “teacher of teachers” who is prepared with a wealth of enrichment materials and visual aids, with authoritative suggestions on age-group characteristics, with practical suggestions for classroom control, and with newest teaching techniques? How helpful would it be to see these techniques actually demonstrated, and to become involved in a discussion of materials and methods planned especially for the course of study and the age group you are teaching? Would you like to have a member of the Sunday general board explain, first-hand the new 8-month series of lessons for 1967, planned to harmonize with the program of the Church correlation committee?

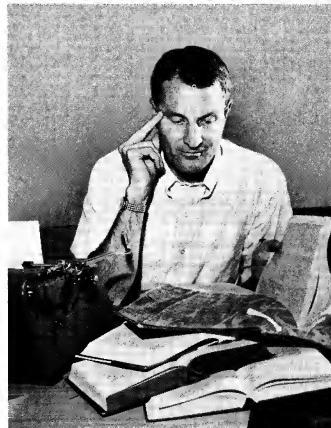
If you are a Sunday School chorister or organist, would you like to observe some of the finest musicians in the Church conducting model hymn practices? As a secretary or librarian would you like to see exhibited and demonstrated the special “helps” for your work?

These are just a few of the promises of the program outlined for the first Church-wide Sunday School general conference departmental meetings, scheduled for Friday evening, September 30. In addition, there will be a special breakfast October 1 for stake superintendents and stake Instructor Use Directors. Departmental meetings for stake superintendencies and Junior Sunday School coordinators will be held Sunday afternoon, October 2.

Highlight of the Sunday School sessions will be the traditional Sunday evening meeting in the Tabernacle. This year the program will be highlighted by a theme that should inspire all Sunday School workers—“In His Footsteps”—which will feature a special presentation written by Luacine Clarke Fox, narrated by Dan Keeler. A chorus of 400 Junior Sunday School children from Davis County stakes, under direction of Mary W. Jensen, will provide special music. Elder Mark E. Petersen will give the principal address.

CAL HELPS FOR TEACHERS

by G. Robert Ruff



Dr. Elliott Landau demonstrates how to hold the attention of 3- and 4-year-olds. He will discuss learning patterns for these age groups.

Neal Maxwell (right), a guest specialist, is shown here practicing what he intends to preach: preparation for teaching that goes beyond reading the manual. Brother Maxwell is also a master at involving adult classes in spirited discussions.

HANDY GUIDE TO CONFERENCE MEETINGS

Friday, September 30, 7:00 p.m. to 9 p.m.

Course 1:
Eleventh Ward
951 East First South

Course 1a:
Eleventh Ward
951 East First South

Courses 2 and 3:
East Twelfth Ward
630 East First South

Courses 4 and 5:
Ensign Fifth Ward
"K" Street and Ninth Avenue

Courses 6 and 7:
Capitol Hill Ward
413 West Capitol

Courses 8 and 9:
Rose Park Stake House
760 North 11 West

Courses 10 and 11:
Parley's Stake House
1870 Parley's Canyon Blvd.

Courses 12 and 13:
Highland Park Ward
2535 Douglas Street

Courses 14 and 15:
Stratford Ward
2605 South 15th East

Courses 18 and 19:
Seventeenth Ward
142 West First North

Courses 22 and 23:
Hillside Stake House
1400 South 19th East

Courses 24 and 25:
Waterloo Ward
1623 South 5th East

Courses 26 and 27:
Granite Stake Tabernacle
2005 South 9th East

Courses 28 and 29:
Belvedere Ward
605 Downington Avenue
(go east at 1825 South State)

Junior Sunday School Music:
Monument Park 4th Ward
2235 Roosevelt Avenue
(go east at 1450 South)

Senior Sunday School Music:
Federal Heights Ward
1300 Fairfax Road
(go N.E. to 7th Ave., 335 Virginia)

Secretaries:
Bonnieville Stake House
1535 Bonneview Drive
(go N.E. to 1051 S. and 15th East)

Librarians:
Colonial Hills Ward
1455 South 17th East

Saturday, October 1—7:15 a.m.

Special breakfast for stake
superintendents and stake
Instructor Use Directors
University of Utah, Union Ballroom

• • •

Sunday, October 2—4:15 p.m.

Departmental meeting for
Stake Sunday School Superintendents
17th Ward Chapel
142 West 1st North

• • •

Departmental meeting for Stake
Junior Sunday School coordinators
and member of stake superintendency
in charge of Junior Sunday School

Lafayette Ballroom
Hotel Utah

• • •

Sunday evening, October 2—7 p.m.
Semi-annual Sunday School conference
Theme: "In His Footsteps"
Salt Lake Tabernacle

Eternal Life

by Elder Harold B. Lee
of the Council of the Twelve

From the scriptures, from the writings of inspired Church leaders, and from secular commentaries, eternal life may be defined as life in the presence of those eternal Beings, God the Father and His Son Jesus Christ. To shorten that definition, we might then say that eternal life is God's life, or, to reverse this: God's life is eternal life.

ELDER LEE



To eventually attain to this celestial excellence should be the never-ending quest of all mortal beings. To this end the Lord commanded:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doctrine and Covenants 6:7.)

No discourse on the subject of this brief message would be complete without repeating the Master's own statement in His matchless prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

This being true, one who has his eye fixed upon that eternal goal then asks: How may one come to know God and Jesus Christ whom He has sent? The Lord has clearly set forth the way:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (Doctrine and Covenants 93:1.)

Then follows a glorious revelation, the purpose of which is explained:

. . . That you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

For if you keep my commandments you shall receive of his fulness . . . therefore, I say unto you, you shall receive grace for grace. (Doctrine and Covenants 93:19-20.)

A prophet in Book of Mormon times clarifies this last statement concerning "grace."

And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

(For Course 18, lessons of October 30 and December 11, "Progress" and "Eternal Life"; for Course 24, lessons of October 16 and 30, "Need for Ordinances and Sacred Services" and "A Body Worthy of Its Deserts"; for Course 28, lessons of November 13 and December 11, "The Resurrection" and "Practical Religion—Spirituality"; and of general interest.)

And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain. (Alma 24:10, 11.)

In Sydney, Australia, an elderly man, a recent convert to the Church, bore his testimony to me, stating that all his life he had visited from one church to another trying to find a satisfactory answer to one question: Are God and Christ living today and in communication with your church? Always the answer was negative. One day two well-dressed young men knocked at the elderly man's door and introduced themselves as missionaries of The Church of Jesus Christ of Latter-day Saints. They proceeded to explain that they had come with a wonderful message declaring that the heavens had been opened in this dispensation of time, and that the Father and the Son had revealed themselves as glorified beings to a young prophet. Through this young Prophet Joseph Smith there was revealed the fulness of the Gospel of Jesus Christ or the plan of salvation, by which all might be prepared to return to the presence of the Lord. No faithful Latter-day Saint would ever need to ask the question propounded by non-believers to so-called Christian theologians, "Is God dead?" We know that He lives.

The efficacy of the Master's atonement for each of us is explained by Him:

I came unto my own, and . . . as many as received me gave I power . . . to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life. . . . Even so I have sent mine everlasting covenant into the world. . . . (Doctrine and Covenants 45:8, 9.)

All of these doctrines are summarized by a statement of the Prophet Joseph Smith: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

During the Lord's earthly ministry, He admonished His disciples and the early Saints: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) Two precious

quotations illuminate and give meaning to this "perfection" which may seem so impossible of attainment. Speaking of the resurrection the Master said:

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. (Doctrine and Covenants 88:28, 29.)

The Prophet Joseph Smith sheds more light upon the meaning of this scripture which declares that those who live the celestial laws here in mortality shall then be "quickened" or resurrected with a "portion of celestial glory" and afterwards receive a "fulness." In one of his funeral orations, the Prophet explained: ". . . When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. . . ."

The First Presidency, in a lengthy dissertation on the meaning of the word "Father" as used in the scriptures, make this statement: "So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation." (First Presidency, June 30, 1916.)

*As man is God once was;
As God is, man may become.*

—President Lorenzo Snow.

—¹"King Follett Discourse," *Teachings of the Prophet Joseph Smith*, Deseret Book Company, Salt Lake City, Utah, 1958; page 348. Library File Reference: ETERNAL LIFE.

Paul Was A Real Person

by Joe J. Christensen*

Many have wondered how it was that the Apostle Paul was able to exert such an influence for good in the world of his day. He had many fine qualities. However, it would seem to the writer that no attribute of Paul's was more impressive than his genuine honesty. His actions always were consistent with his inner convictions. The genuine maturity of his nature was evident and impressive. He was a *real* person.

Paul did some of his preaching to the Jews who placed more emphasis on the letter of the law than on the spirit. Much of Paul's message to them was that religion should have more than surface impact; it should effect some great changes deep inside the individual. Outer appearance is important, but only if it is consistent with the inner man.

Selling the Package Vs. Developing the Product

This is an important message for our times when almost as much emphasis is placed on selling the package as there is on developing the product, or on decorating the surface as on getting beneath the outer layers to the real person. This is a day when the veneer of success and popularity receive more emphasis than fundamental personal morality, as evidenced by the acclaim given many celebrities.

"Facade" (pronounced fuh-sawd') is a word we get from the French. One dictionary meaning is: "A front or outward part of anything, especially when thought of as concealing something, as an error, weakness, or scheme."

For example, when one drives down the main street of almost any city, he may be impressed by the beautiful glass and stone work; the attractive, professionally-decorated windows; the clean, spacious entrances and appointments. The facade that hides the real nature of the building may be impressive to him. Were he to drive down the alley behind the building, he might be disappointed by the basic shab-

*For Course 6, lesson of December 18, "What It Means to Be a Latter-day Saint"; for Church lessons of December 4 to 18, "Paul Among the Gentiles"; "Our Caesar Shall Think So"; "The Message of the Epistles"; for Course 28, lesson of December 11, "Practical Religion—Spirituality"; to support Family Home Evening lessons 40, 44, and 45; and of general interest.)

by structure which is cleverly hidden by a false front. *These facades are much more justifiable in buildings than in people, yet they do exist in people.*

Perhaps most of us have been guilty to one extent or another of dishonestly trying to appear to be something outwardly that down deep inside we knew we really were not. Some people spend an entire lifetime in shining the surface or developing a beautiful appearance while inside they suffer emotional and spiritual illness because the truth of their real selves is hidden. Sidney Harris, the columnist, suggests that the reason some people never enjoy rewarding human relationships is that they spend too much time polishing rather than peeling:

The personality of a man is not an apple that has to be polished but a banana that has to be peeled. And the reason we remain so far from one another, the reason we neither communicate nor interact in any real way, is that most of us spend our lives in polishing rather than peeling. . . .

Almost everything in modern life is devoted to the polishing process, and little to the peeling process. It is the surface personality that we work on—the appearance, the clothes, the manners, the geniality. In short, the salesmanship: we are selling the package, not the product.

There is a vast disparity between our outer and inner selves; in many of us, the real person never comes to life at all, never shows itself, never knows itself. It lives through its functions, it lives as a type, a response to an environment, and dies without ever having found its true existence. This, and not unhappiness, is the tragedy of life; this, and not "selfishness," is what causes human misery.'

Seven Questions

Paul stood before King Agrippa, Jewish leaders in the synagogues, gentile audiences, and fellow Christians, and told of his conversion to the life and message of Jesus Christ. He touched their hearts

—Dr. Joe J. Christensen is a high councilor in University (of Utah) Stake, and director of the Institute of Religion at the U. He has served as a mission president in his native state, Idaho. He received a Ph.D. degree from Washington State University (1959). He filled a mission to Mexico and Central America (1948-51). His wife is the former Barbara Kohler; they have three sons and three daughters.

*From the Sydney J. Harris column, as it appeared in the Deseret News, July 6, 1964. Used by permission of Publishers Newspaper Syndicate.



Art by Dale Kilbourn.

► Paul bore his testimony of the mission of Jesus Christ before kings, leaders, and his fellowmen. The power of his honest personality moved his hearers to do good.

for good. The power of his honest personality and message literally changed the complexion of a pagan empire. These people saw, in Paul, a person who had become genuinely convinced that Jesus' message was true. Paul's actions were consistent with what he taught.

How does one become a real person? Let us ask ourselves seven questions:

1. *What is of most real value in my life?*
2. *What do I actually believe?*
3. *What are my ideals and what is my ideal self?*
4. *Are my actions consistent with my ideals?*
5. *Can I develop the courage to change where change is needed?*
6. *Can I be honest with myself and with others?*
7. *Can I be self-analytical to the extent that I examine my real motives for doing what I do?*

The Apostle Paul had a system of values, inherited, in great measure, from his devout, pharisaic home and intensive training. Apparently he was a devoted and enthusiastic student. He was willing to take action to help curb the rise of what he thought was a heretical sect called "Christian." Though misguided, he was honest and consistent with his convictions.

Once insight had come to Paul through revelation and study, he changed dramatically and lived a zealous life which all recognized as genuine, honest, and authentic. He caused many who heard his message to do more "peeling than polishing," because he practiced what he preached.

To become "one," or whole, is the great message of Christ—a message brilliantly taught by His servant, Paul. This message comes to us from Jesus and Paul with convincing power because their inner selves were consistent with their actions. They were "one." There was no disrupting static in the message they transmitted. Were we able to become "one" in this sense, we could be happier, influence more people for good, and enjoy more productive relationships with others. *In fact, we could even become more truly "Christian."*

Library File Reference: INTEGRITY.



"And Always Remember Him"

by Lowell L. Bennion

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John 15:4, 5.)

To the New Testament writers such as John and Paul, the Christian faith was more than a set of beliefs concerning the Christ, or even obedience to His commands; its essential character seemed to be a *present relationship* to the living Christ. As the branch derives its life from the trunk and roots of the tree, so the Christian life finds its nourishment from an intimate, continuing closeness to the Saviour himself. These men loved Jesus, worshiped Him, and felt His influence, His guidance, and His spirit. He had been with them and would come again, and in the meantime He was a living presence in their minds and hearts.

In the early sections of the Doctrine and Covenants, and in *3 Nephi*, we find this same emphasis

(For Course 10, lessons of December 11 and 18, "I Am with You Always" and "Looking toward the Future"; for Course 14, lesson of December 18, "The Message of the Epistles"; for Course 18, lessons of November 6 and 20, "Forgiveness" and "Worship"; for Course 28, lesson of December 11, "Practical Religion—Spirituality"; to support Family Home Evening lessons 37, 40, and 45; and of general interest.)

on the presence of Christ in the lives of His disciples. A few random scriptural selections illustrate the Christ-centered nature of the Restored Gospel, and the Saviour's great desire to be spiritually close and active in the lives of the Saints.

Listen to the voice of Jesus Christ, your Redeemer . . . Lift up your hearts and be glad, for I am in your midst. . . . (Doctrine and Covenants 29:1, 5.)

. . . Learn of me . . . be meek and lowly of heart. (Doctrine and Covenants 32:1.)

. . . And the power of my Spirit quickeneth all things. (Doctrine and Covenants 33:16.)

The Book of Mormon emphasizes man's personal relationship to the Saviour as the heart of the religious life. In the *3 Nephi* rendition of the Beatitudes, the significant phrase—"who come unto me"—is placed between the assertions, "Blessed are the poor in spirit . . ." and the promise, ". . . for theirs is the kingdom of heaven." The implication here is that one who draws near to Jesus Christ, abiding in His fellowship, can learn and live the Beatitudes more fully than he who accepts them simply as laws of life and lives them independent of the Saviour.

In those remarkable sacramental prayers, first published in the Book of Mormon, the Saints witness:

. . . That they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. . . . (Moroni 4:3.)

These prayers suggest that our great need is to have Christ with us, "to live and move and have our being" in Him. The Restored Gospel is more than doctrine, more than obedience to law; it is also a living relationship with Him who is the light and life of men. How can we, living in this fast-moving, complex, often loud, secular, and materialistic age, cultivate the presence of Christ in our daily lives?

Eliminate Competitors

A medieval mystic, Johannes Tauler, wrote that Jesus cannot enter a man's soul until those who buy and sell therein are cast out. Jesus himself said:

For where your treasure is, there will your heart be also . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [riches]. (Matthew 6:21, 24.)

In 1830 David Whitmer was told,

. . . Your mind has been on the things of the earth more than on the things of me, your Maker. (Doctrine and Covenants 30:2.)

There is no room in our lives for the Christ if our chief concern lies in making money, in building and decorating our homes, in multiplying the comforts and luxuries of life. We live in a mundane world. The good things of the earth have place and value, but they are not the *summum bonum*, the alpha and omega, the chief end of life for a disciple of the Galilean who knew not where to lay His head at night.

David Whitmer was also told,

Behold . . . you have feared man and have not relied on me for strength as you ought. (Doctrine and Covenants 30:1.)

The desire to please everyone, to conform one's tastes, pleasures, and ways to those who surround us, is incompatible with the Spirit of Him who told us to be in the world but not of the world.

Seeking Christ's Glory

Here is a remarkable promise:

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (Doctrine and Covenants 88:67, 68.)

How can one's eye be single to the glory of the Saviour? There is one most fundamental way—to make His work and glory our work and glory.

Christ lived and died to bring to pass the immortality and eternal life of man. He loved men, all men, and His whole concern was to lead men to righteousness, to know and to do the will of God.

If we are to always remember the Saviour and have His Spirit to be with us, our basic concern must be the same as His. Our chief interest must be in our fellowmen. How can we help them—any of them or all of them—to realize the full measure of their creation as children of God?

In family life, in the neighborhood, in the community, in the nation, and in the world, what is going on in the lives of people is ultimately the only thing that matters. This must be the focal point of a Christian's attention. Life for him is not to be measured in dollars and cents, in real estate and

possessions, in positions and honors among men, but in his power to bring health, hope, faith, integrity, and goodwill into the lives of human beings.

. . . *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* (Matthew 25:40.)

The Spirit of Christ does not abide in the heart and mind of one whose life is filled with prejudice towards any of his fellowmen—men of other creeds, races, or nationalities.

Cultivating Christ's Attributes

Christ's Spirit will abide and be with us as we learn to live and act in ways consistent with His attributes. Anyone who knows humility, meekness, moral courage, mercy, or forgiveness knows something of the Saviour, for He is the great exemplar of these virtues and cannot help but draw near to those who live consistent with His character and teaching. Indeed, in this writer's judgment, Jesus is closer to the atheist who shows mercy than to the believer who beats his wife. The words of Peter bear witness to this:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (II Peter 1:5-8.)

Meditation

If we would always know the Saviour and have His Spirit with us, we would also do well to spend time with Him. We should read the Gospels, *3 Nephi*, and the Doctrine and Covenants. Many of our hymns relating to the Saviour, such as, "I Stand All Amazed" and "I Know That My Redeemer Lives" help us draw near to the Saviour, if we sing them with thought and with feeling.

As we pray in His name, do we think of Him, or has prayer become routine habit? What does it mean to perform ordinances and to offer prayers in the name of Jesus Christ? Let us hope that this develops in us a feeling of reverence for Him, a chance to make our prayers, our aspirations, and our service in harmony with His will and purpose.

The life of the Latter-day Saint is rich to the degree that he has opened the door to the Saviour, who is ever ready to come in.

This is a true story from the experiences of Dr. John Crnkovic, who left his home in Provo to go to Ethiopia, where he is presently professor of Educational Administration at Haile Selassie I University in Addis Ababa.

Haile, a little Ethiopian shoeshine boy, met cold, hunger, loneliness, and even death with . . .

A Bright Smile of Hope

by Val C. Wilcox*

He could hardly hear the boy's timid knock, but Dr. John saw by the mantle clock that it was time. He opened the door wide.

"Well, it's Saturday, and here you are. I'm always glad you remember, Haile. Come in."

Haile was ten years old but so small that he looked more like six or seven. His curly hair was as black as the polish he carried in his shoeshine box.

(For Course 2, lesson on December 18, "We Show Our Love When We Are Kind"; for Course 6, lessons of December 18 and 25, "What Is Meant To Be, Yesterday, Today" and "Christmas, A Time for Loving and Giving"; for Course 10, lesson of November 17, "Feed My Sheep"; for Course 24, lesson of December 11, "Those Who Live Away from Home"; to support Family Home Evening lessons 37, 42, and 43; and of general interest.)

Sister Val C. Wilcox, recently in Addis Ababa, Ethiopia, where her husband, Dr. Ray T. Wilcox, teaches at the Haile Selassie I University, on leave from Brigham Young University. They are parents of four sons. Sister Wilcox is president of the Primary of eight children in the small but active LDS group there.

Haile, making his own way as a shoeshine boy, knelt on the cold sidewalk and rubbed the shoes with all his strength.



Art by Val C. Wilcox.

HAILE

His skin was the same dark brown as his shining eyes. And he was smiling.

It was easy to smile back at Dr. John. He and Haile liked each other. They were old friends now.

Dr. John is a teacher. He came all the way from Utah, in the western United States, to help teach Ethiopian college students.

One morning he was hurrying from his apartment, when his foot splashed right into a muddy puddle. Dr. John looked quickly at his watch. Just a few minutes before his first class. Perhaps just time enough to run back and change his wet, muddy shoes for another pair.

"Sir, sir!" came a small, pleading voice. Dr. John looked down to find a little, dirty shoeshine boy waiting hopefully.

Well, of course, Dr. John put one foot on the shoe box right away. When that shoe was polished and gleaming, he put his other foot on the box. He was pleased with the quick work and the dandy shine, so he paid the boy well. They smiled at each other for the very first time.

After that, whenever Dr. John's shoes were dirty or dull he went down the street to have them shined. And sometimes he had a shine even when his shoes didn't really need it. There were many eager shoeshine boys along the way, but Dr. John knew right where to find his new friend, Haile. And Haile knew right where Dr. John expected him to be.

Haile was born not far from Addis Ababa, the

large capital city of Ethiopia. There were no schools near Haile's home so he never had a chance to learn to read or write. The things he had learned were how to hold out his hands pleadingly to passing cars on the highway near his country home; how to go to sleep at night with his stomach still aching with hunger; how to gather leaves and dried manure for the cooking fire.

There was never enough of anything in Haile's tiny mud tukul (house). There was never enough ingera and wat (food) for everyone to eat his fill, nor enough bedding for everyone to be warm through the night. There was certainly never enough water to waste on washing the worn shawmas (clothes). Haile's mother walked a whole kilometer (.62 miles) to the spring to fill her heavy pottery jug every day. All the way back home the valuable water grew heavier, and her back ached with every step. Water was too precious to be used for washing.

One thing there was plenty of—that was dirt. In the tukul the walls themselves were mud, and the floor was simply hardened dirt. Clothing became heavy and thick with dirt. The family sat on the ground. Dirt was a part of their way of life. Haile's home could offer him little. In Ethiopia, boys of ten were often expected to make their own way. So when he was ten years old, Haile's parents said "Tennastaling" (goodbye) to him and wished him well as he set off for the city to make his own living. He would work hard. He would do his best.

The city was already crowded with boys. There were not enough schools for city children, either. So there were little boys who could not read who were selling papers. There were little boys with no shoes of their own polishing the shoes of others.

Haile became a shoeshine boy because he did not

know how to do anything else. He did work hard. When someone put a foot on Haile's box he knelt on the cold sidewalk and polished and rubbed the shoe with all his strength. And then, when the money was put into his hand, he smiled.

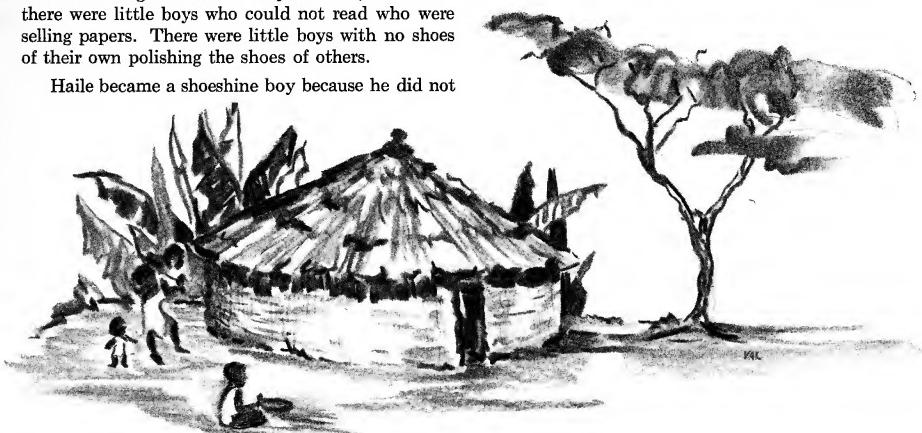
Haile especially liked that nice American "foreggi" (foreigner) who came to him regularly. Not only did he pay well, but he smiled back. Those two understood each other even though they could neither speak nor understand each other's language. Dr. John spoke English, being an American; and Haile spoke Amharic, being an Ethiopian. But with much laughter and wild gesturing they told each other their names and made appointments for the next shoeshine.

In July the rain began to fall heavily each day and night. Chilled and hungry, Haile longingly remembered the balmy days of sun and warmth. He did not think of himself as brave. He did only what must be done. But it took a quiet, daily courage to step out onto the cold pavement in his bare feet to begin searching for the muddy shoes of someone who might stop long enough to have a shine. So he stood shivering, clutching his shoeshine box to his gaunt middle, waiting for the rain to stop.

The following day Dr. John was in a great hurry, so when he couldn't see Haile, he had his shoes shined by another boy. He would see Haile next time.

But Haile wasn't there the next time, either. The other boys could not tell him about his little friend.

(Concluded on following page.)



Until Haile was ten he lived in the tiny tukul (house), typical in Ethiopia. It was made of chickaa—a mud, manure, and straw mixture—plastered over upright eucalyptus poles and

then topped with a thatched roof. There were no divisions, chimneys, nor windows. Often the tukul sheltered both people and animals.

A BRIGHT SMILE OF HOPE (*Concluded from preceding page.*)

They didn't speak English. But Dr. John had an idea. His cook, Gebre, knew both languages. Gebre would ask the boys where Haile could be.

Gebre spoke to the other shoeshine boys. Then he told Dr. John what they had said.

"They say Haile too sick to work. They say they already take Haile's shine box because Haile will soon die."

Dr. John felt sick and angry.

"Where is he? Ask them where Haile is!" he shouted.

The boys immediately led Gebre and Dr. John to Haile's tiny, dingy room. Inside, they could hardly see. The odor was sickening.

Dr. John had realized that Haile could not possibly live very comfortably on the meagre amount he earned, but the American was not prepared for the terrible condition he found.

For the pittance of 20¢ that Haile paid the landlord each month, all he could expect was a space on the ground under a roof. But even this space was not his own. It must be shared with two dirty, sick old men who also could afford nothing better.

In this hovel, lying directly on the bare, chill ground lay a wasted Haile. His small body was scabby with filth and painfully swollen with pleurisy.

"There he is, there in the corner!"

The cover and the boy were the same dirty gray. Haile certainly was sick. So sick he didn't open his eyes when Dr. John spoke. How strange to see Haile's pinched face without a smile! He was so small and alone.

Dr. John realized that the other boys were right. Haile was dying.

This mustn't happen! he thought frantically. Something must be done.

Tenderly, Dr. John and Gebre lifted the helpless, limp body. They drove quickly to a hospital where the doctor spoke English.

"This child is dying. We may be able to save him. Quickly, nurse!"

The hospital attendants gave Haile nourishment through his veins as he lay unconscious. Here were medicine, warmth, and people who cared.

It was many days in the clean quiet of the hospital room before Haile responded to food and medicine. When he began to feel better, he also began to worry about his costing Dr. John so much money. So he slipped his feet out of the bed, felt for the floor, and tried to walk. His legs shook badly and his head was dizzy. It was many more days before Haile's strength returned.

The nurses began to joke with Haile just to see him smile again:

"Do you have hidden pockets, Haile, or where does all the food go in a tiny boy like this?"

"Do you know, when we gave you your first bath, the dirt plugged the drain completely?"

Very seriously, however, the doctor counseled Dr. John, "This boy will be sick again and will surely die next time unless he has good food and baths and clean clothing."

"He will not die of hunger and filth," Dr. John promised. "I will see to that."

Finally it was time for Haile and Dr. John to have a long talk. Gebre's head turned rapidly from one side to the other, as he interpreted for each one what the other had said.

"No, Haile says he wants to earn his own way. He says he cannot stay with you." Gebre told Dr. John. And then, to Haile, "All right, Haile, Dr. John says he will help you if you will make him a promise."

"Haile says he will promise you anything, Dr. John, because you are his kind friend."

So it was that Dr. John bought Haile another shoeshine box, some shoes of his very own, and two whole sets of new clothes.

And Haile kept his promise to come every Saturday afternoon (when business on the street was slow anyway) to polish Dr. John's shoes. Haile always received a dollar—a whole dollar—for his work. And then into the kitchen he went for a weekly bath in the laundry tub and a change into the other set of clean clothes always waiting for him there. Then he ate a good, healthful dinner. Between bites, he and Gebre made a joke or two and set the bright kitchen walls ringing with their laughter.

Later, Haile had the extreme good fortune to be accepted in the local school, and since then he has come every day to Dr. John's for breakfast and to put on his school clothes. He is learning to read and write his native language. At noon he returns for lunch, changes to his work clothes, and goes out to earn his way shining shoes. It is such a choice opportunity, such a stroke of good fortune for him to be accepted by the overcrowded schools, that it is indeed a happy ending to the story.

Haile is glad Dr. John came to Ethiopia. And as Dr. John watches Haile's slight form and bright smile disappear around the corner every morning, he is glad he came to Ethiopia, too.

ENOCH WALKED AND TALKED WITH GOD

As members of The Church of Jesus Christ of Latter-day Saints, we are very fortunate to have a true prophet and servant of God as our leader. His name is President David O. McKay. Through him we learn the commandments of God. He tells us what is right for us to do and what is wrong. We learn that we are to be thoughtful of other people and kind to them. We learn that work is a privilege and a blessing, and we learn many other good things which will help us to be happy.

Long ago there lived another great man who was beloved of God. His name was Enoch. We know about him because Moses, another great prophet, wrote about Enoch. This story is in the Pearl of Great Price. (Show a copy.) In this book, we are told that Enoch was a great and good man. He was anxious for the people to listen to the word of God and obey it, so he journeyed throughout the land teaching the people.

The Lord God loved Enoch very much, "and as he journeyed, the Spirit of God descended out of heaven, and abode [stayed] upon him." (Moses 6:26.)

One day Enoch ". . . heard a voice from heaven, saying: Enoch, my son, prophesy [give instructions] unto this people, and say unto them—Repent. . . ."

Then the Lord said: "I am angry with this people, and my fierce anger is kindled against them; for their hearts have . . . [become] hard [they were not kind and thoughtful], and their ears are dull of hearing [they are not listening and paying attention to God's word], and their eyes cannot see afar off [they cannot understand that the blessings of God await them if they are faithful]." (Moses 6:27.)

Then the Lord told Enoch that ever since the day He created the earth for His children, some of them had disobeyed Him. Some had even denied there was a God. And some, like those who live today, had been cruel and killed their fellowmen. All these actions had made God both angry and sad.

When Enoch heard these words from the Lord, he bowed low and asked why it was that he, who

was so young and slow of speech, had been chosen to be a servant of God.

But the Lord knows what He is doing. He knows the hearts and minds of people, and He chooses His servants wisely. He told Enoch to go forth and do as he had been commanded, and he would be blessed so that he could express himself well to tell the people the will of God. The Lord said:

Say unto this people: Choose ye this day, to serve the Lord God who made you. (Moses 6:33.)

Enoch did as the Lord commanded. He went everywhere, telling people to repent. They became cross and angry with him. They asked him who he was and why he was preaching to them.

Then Enoch told them that he came from the land of Cainan where his father had taught him in all the ways of God. He told them the Lord had spoken to him and commanded him to preach repentance to the people. He told them they must be baptized as Adam was baptized, by immersion "in the name of the Father, and of the Son, . . . and of the Holy Ghost, which beareth record of the Father and the Son." (Moses 7:11.)

The faith of Enoch became so great that "all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." (Moses 7:13.)

After many wars and much bloodshed between the people of Enoch who loved God and the wicked people of the earth, "the Lord came and dwelt with his people, and they dwelt in righteousness." (Moses 7:16.)

. . . And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called his people ZION, because they were of one heart and one mind [all of them were righteous]. . . . (Moses 7:17, 18.)

This meant that the people understood and obeyed the laws of God. As a result they were happy, and there were no poor among them. (See Moses 7:18.)

Later Enoch "built a city that was called the City of Holiness, even ZION." (Moses 7:19.)

One day the Lord told Enoch that He had blessed the city of Zion and those who lived in it, but that He had not blessed the other people, who were wicked.

So righteous and so good were the people of Enoch that they and the whole city of Zion, in which they lived, were taken up into heaven by the Lord.

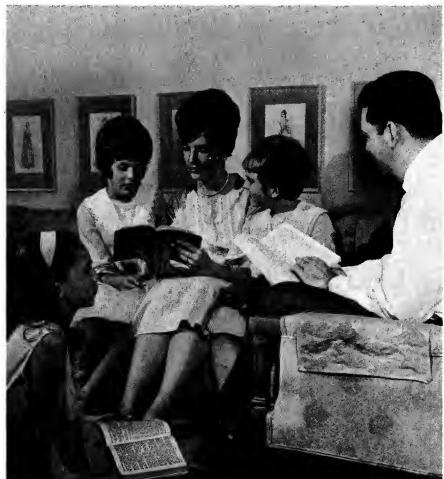
—Marie F. Felt.

Library File Reference: ENOCH.

(For Course 2, lessons of October 30 and December 11, "Helping Others Makes Everybody Happy" and "Love Makes Us Want To Share"; for Course 4, lesson of December 4, "The Pearl of Great Price Is a Record"; to support Family Home Evening lessons 40, 43, and 45; and of general interest.)

A CONSTANT SHARING

Twenty-second in a Series To Support the
Family Home Evening Program



by Reed H. Bradford

One of the specific assignments given to parents is that they shall teach their children. In the Doctrine and Covenants some specific things are mentioned that parents should teach, including faith in the Saviour, repentance, baptism, and prayer. (See Doctrine and Covenants 68:25-28.) In other scriptures, however, a general commandment has been given that *all* individuals should teach one another. This counsel and instruction given by the Lord involves a principle basic to our progress and happiness. When asked on one occasion,

Master, which is the great commandment in the law? Jesus said . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22: 36-39.)

(For Courses 6, lesson of December 18, "What It Means To Be a Latter-day Saint"; for Course 1, lesson of November 18, "Feed My Sheep"; for Course 2, "Equality"; for Course 24, lesson of November 20, "The Home and Personality Growth"; for Course 26, lesson of October 23, "Hosea, Prophet of Love"; to support Family Home Evening lessons 37 and 40; and of general interest.)

Love Promotes Sharing

A sharing kind of love should be developed in families. Many individuals love others primarily from a sense of duty. Such persons are to be respected because duty is a very important aspect of human living. But involved in the second commandment stated by the Saviour is another motive for loving one another. We should first "love ourselves" in the sense that we develop our gifts, abilities, knowledge, wisdom, and skill in the manner indicated by the Lord. Then we should share our gifts, our understanding, our knowledge, and our skills with our families and fellowmen. If others do the same, then everyone can grow more intensively and rapidly.

We must remember that all of us are children of the same Father; we are all part of His family. Our motive in dealing with another person should be to help him grow and develop. Then we can freely share with him without wondering what he is going to do for us in return. In many cases our actions will motivate him to share with us. Thus, when we respect and love each other, there is a constant sharing back and forth among us. There is a constant enrichment of everyone because the gifts and knowledge of each person are available to all. This, then, is another kind of motivation involved in the second commandment.

The Definition of Teaching

Before considering some of the factors in human relationships that facilitate teaching, let us define teaching. We cannot say we have learned a principle of the Gospel until we understand it intellectually and spiritually and have finally implemented it in our lives. Many of us understand a given Gospel principle intellectually. Others understand it and accept it as being desirable. But neither of these two steps is sufficient. Only when the principle becomes a part of our character do we experience the joy associated with it. Thus, the teacher has not taught until his students learn, understand, and live the given principle.

With this definition of teaching as a guide, let us consider some things which will facilitate its accomplishment.

What Kind of Love?

The kind of love and respect we have for members of our family will determine to a signifi-

cant degree what affect we will have on each other. Some people have indicated that the two words "teaching" and "learning" should be replaced with one term. They point out that it is the individual himself who must acquire the understanding, give the acceptance, and supply the implementation of a principle. This is true. Another person, however, can give knowledge, can help analyze a given situation, can convey the joy that he himself has derived from the principle, and can motivate another with a desire to experience the same joy. When the learner realizes that his associates extend respect and love and that they are not trying to use him for selfish motives; when he knows that their motives are honest, many opportunities to help him will be opened.

But, verily I say unto you, teach one another according to the office wherewith I have appointed you;

And let every man esteem his brother as himself, and practise virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself.

For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine. (Doctrine and Covenants 38:23-27.)

Teach by the Spirit

We must try to live in such a way that the Spirit which emanates from our Father in heaven will influence our lives. We want to be certain that what we give to another will enlarge his life rather than limit it.

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (Doctrine and Covenants 42:14.) It becomes obvious that before we have access to this Spirit, we must know the principles taught by the Saviour; we must demonstrate integrity by living them.

In trying to help another acquire an understanding of a principle of the Gospel, we must consider that person's present knowledge, understanding, and experience. This is one reason the Saviour taught in parables. In each parable He *described* experiences most listeners would understand. One of the natural mistakes we make is to assume that another person

understands something the way we ourselves understand it. In many cases this is not true. We therefore should strive to communicate with another person so that he *does* acquire the meaning we wish to convey. If he has not had the experience necessary to understand, we must try to provide it, actually, or vicariously as the Saviour did. He does not need to commit evil, however, in order to understand its consequences. Evil can be pointed out to him in the lives of many people.

On the other hand, there are many experiences that are desirable. All of the Lord's positive teachings are of this nature. For instance, we can experience the joy associated with the Word of Wisdom only when we have lived its teachings.

The Lord's Blessings Are for All

The degree of involvement that an individual has in understanding and implementing a given principle will in many cases reflect the depth of the teaching that has occurred. For example, we may simply tell another person he will derive joy from loving his fellowmen. That person, however, will have a much greater understanding of what this means when he has thought deeply about it and has tried to actually give real respect and concern for other individuals. Anyone who has done something for another without thought of reward, and who sees the appreciation which usually accompanies such action, will soon understand the meaning of loving another.

Having a deep love for one another means we can complement one another. We share our gifts and abilities freely. We do not think of ourselves as being superior because we have lived a few years longer than someone else. Even though one member of the family has a gift which someone else does not possess, this does not justify him in thinking he is thereby a superior person. We must think primarily in terms of how he can share his gift with others. The Lord pours out His blessings freely upon all who seek Him in humility and righteousness.

And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned. (Alma 32:23.)

Out of this kind of teaching—or as one might say, sharing—by those who love one another, there comes a mutual growth which is never ending.

AN APPRECIATION FOR THE WRITINGS OF MALACHI

by Robert J. Matthews

The Hebrew meaning of the word Malachi is "my messenger." Malachi lived after the time of the prophets Haggai and Zechariah and probably was a contemporary of Nehemiah, the governor. Although it is impossible to give exact dates,¹ it is usually considered that he lived in Judea about 450 B.C.

Contemporary Events

Listed below are some of the events and personalities throughout the world about the time of Malachi:

GREECE:

This was the time of Socrates (470-399 B.C.). It was also the time of Hippocrates (460-400 B.C.), traditionally regarded as the "father of medicine" and the developer of the Greek schools of medicine. (Many graduates in medicine today still take the Hippocratic Oath.) This was also the time of Herodotus (484-425 B.C.), the great historian, sometimes known as the "father of history"; and also of the Greek historian, Thucydides (471-400 B.C.). Likewise it was the beginning of the time of Plato, the Greek philosopher (428-348 B.C.).

ROME:

During this time, Rome extended its domain throughout Italy, and the Republic was founded. Many of the events resulting in the development of the Roman legal system occurred in this period.

AMERICA:

This was the time of the prophets Enos and Jarom, recorded in the Book of Mormon. A reformation was taking place among the Nephites, and a serious attempt was being made to convert the Lamanites. There were also wars and much bloodshed. (Books of *Enos* and *Jarom*.)

This was also about the time that the Jaredite nation was coming to its close.

(¹For Course 10, lesson of December 18, "Looking Toward the Future"; for Course 20, lesson of December 18, "All Things Are Possible to Him That Beliebeth"; for Course 26, lesson of December 11, "Malachi"; for Course 28, lesson of October 16, "Reverence"; to support Family Home Evening lessons 41 and 44; and of general interest.)

All dates of antiquity are subject to some question and often vary with the sources consulted. Those used in this article are derived from *World Book Encyclopedia* and the *Encyclopaedia Britannica*.

As can be seen, the world was active; and there were some great characters contemporary with Malachi. Where other nations and other peoples were making contributions in the secular fields of law, history, and medicine, the precise mission of Israel was in things of the spirit.

Central Themes

The first two chapters of Malachi consist mainly of criticism of the actions of the people of that day. Chapter one tells that the priests were offering unfit and improper (sick, lame, blind) animals as sacrifices. Chapter two is an indictment against the priests for corrupting the covenants which they had made as the sons of Levi.

Chapter three emphasizes the importance and the blessings of tithing and contains an indictment against adulterers, false swearers, those who oppress the hireling, the widows and the fatherless, and those who turn away strangers from that which is right.

Chapters three and four deal partly with events to be fulfilled in the dispensation of the fulness of times, namely, the sending of Elijah, the coming of the Lord, and the burning of the earth.

A Call to Faithfulness

Malachi 3:13-18 presents an important discussion regarding faithfulness. The Lord said that the people's words had been stout against Him. Their reply was, "What have we spoken so much against thee?" The Lord answered that His concern was because they had said:

. . . *It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully [dutifully] before the Lord . . . ? (Malachi 3:14.)*

The people complained that the proud were happy, the wicked were prosperous, and even those who tempted God seemed to be delivered from their trials. (*Malachi 3:15.*) However it is evident that some were faithful, for the narrative continues:

Then they that feared [respected, worshipped, loved] the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man sparing his own son that serveth him. (Malachi 3:16-17.)

The above passage emphasizes the significant fact that although sometimes the wicked and the disobedient seem to be happy and prosperous while the obedient are often tried and tested to the uttermost, nothing will escape the attention of the Lord. When

Last in a series of four Centennial reprints, "Voices of the Past,"
being featured in THE INSTRUCTOR this year.

CHRISTMAS IS A TIME OF JUBILEE

The word "Jubilee" suggests rejoicing. To most of us this suggestion comes because of the connotation we make; but the Hebrew word "Yobel" from which Jubilee is derived, suggests figuratively "a cry of joy" or "joyful shout" or, according to one authority, "freedom, liberty," which are, of course, cause for rejoicing.

— David O. McKay.



VOL. 42, 50, 64, 92

SALT LAKE CITY, UTAH

1907-1957

EDITOR'S NOTE: Another 50 years have been added to the history of THE INSTRUCTOR since General Superintendent David O. McKay paid tribute to the magazine in its Jubilee year, 1915. Since that time the name of the magazine has been shortened and its service enlarged to correspond with the greater purpose of the publication. THE INSTRUCTOR now serves all age groups. Yet the vitality of President McKay's message endures, as meaningful today as it was then. We present it as a tribute to his long years of Sunday School service and as a continuing message of instruction.

THE "JUVENILE'S" JUBILEE

by David O. McKay

THE Jubilee year as celebrated by ancient Israel crowned the observance of a Sabbatical cycle which included the Sabbatical year, the Sabbatical month and the Sabbath day.

And thou shalt number seven sabbaths of years . . . and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day

of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Leviticus 25:8-10.)

The word "Jubilee" suggests rejoicing. To most of us this suggestion comes because of the connotation we make; but the Hebrew word "Yobel" from which Jubilee is derived, suggests figuratively "a cry of joy" or "joyful shout" or, according to one authority, "freedom, liberty," which are, of course, cause for rejoicing.

It is the earnest desire of the General Board to make this, the fiftieth anniversary of the JUVENILE [INSTRUCTOR] truly a year of rejoicing . . .

Fifty years ago, it tried to influence the child by direct contact. Now, with the increased power and wisdom of half a century, it marshals the aid of parents, teachers, organizations, and all that can be made use of in science, literature, and art.



First Assistant
General Superintendent
David O. McKay 1915

Not only in the contemplations of its origin do we find cause for rejoicing, but in the results achieved. How many hundreds of boys and girls, now grown to manhood and womanhood, have received inspiration and guidance from the pages of the JUVENILE [INSTRUCTOR], no one will ever know. How many minds have been influenced by the thousands of articles published during the past fifty years may never be revealed. One thing is certain: If there were but one wayward boy whose life has been saved by the JUVENILE [INSTRUCTOR], we have cause for rejoicing; for through him are families blessed, perhaps for generations, for

*Our echoes role from soul to soul,
And go forever and forever.*

When we think of the thousands so blessed, and this blessing continuing through hundreds of thousands of lives, truly our hearts are filled with gratitude for the inspiration that came to President George Q. Cannon to give to the Church the JUVENILE [INSTRUCTOR].

In the ancient Jubilee year . . . every man recovered his right to "his possession" and was returned "to his family." The JUVENILE [INSTRUCTOR] belongs to the Sunday School Union, and there is not an officer or a teacher throughout all modern Israel who does not own an interest. Now is the time for each one to recover "his possession."

Fifty years of usefulness! Fifty years of blessing! In youth and middle age, hundreds of thousands now contemplate the half century just past. Let us look to the future as well. Fifty years ahead! Most of us shall have written the last page in the book of this mortal life, and youth and middle age of that future day may perhaps give a passing thought to the little good our words and acts have been to them. If so, they will want to contemplate only that which has been worth while — only the good, the true and the beautiful. So, while we determine to make 1915 a real Jubilee year for the JUVENILE [INSTRUCTOR], let us determine also to make every coming year a Jubilee year in our lives.

(Volume 50, page 92.)

CHRISTMAS THOUGHTS

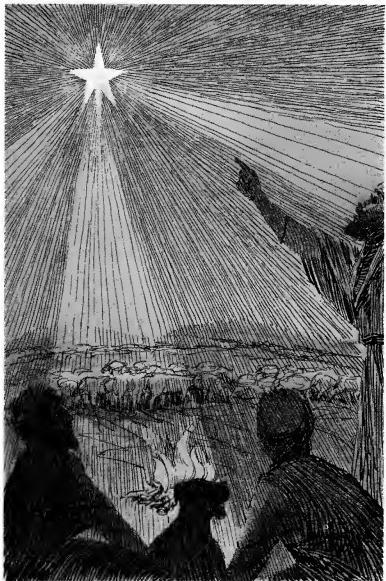
(Address delivered by Elder Orson F. Whitney in the Tabernacle, Salt Lake City, December 25, 1906.)

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) That was the greatest of all Christmas gifts . . .

The custom of giving gifts on certain days of the year is much older than the observance of Christmas day. . . . The true Christmas gift, hallowed by its association with the idea of the world's Redeemer, represents unselfish interest in the happiness of others.

In every Christmas gift worthy of the name, there are three prime essentials. In the first place, the gift should not impoverish the giver. While designed to promote the happiness of the one who receives it, it should also give happiness to the one who bestows. Therefore it should be such a gift as the giver can afford to give, one that will benefit in the highest sense the bestower, one that will exemplify the truth of the divine declaration: "It is more blessed to give than to receive." (Acts 20:35.) In the next place, the gift should be appropriate — suited to the time, the place, the person, and the condition; an example, in short, of "the eternal fitness of things." Lastly, and firstly, and all the time, it should be given ungrudgingly, not for policy's sake, nor to conform to any mere custom of fashion. It should be an expression of pure friendship, of exalted affection, and the giving should be heartfelt and sincere. The cost should cut no figure. Well and wisely has it been said: "The best Christmas gift is not the one that costs the most money, but the one that carries with it the most love."

In this light — this triple light — let us survey the great gift of our Heavenly Father, in sending his Son Jesus into the world, to die that man might live. Depend upon it, that gift did not impoverish the Giver. The well of divine love is always deepest when most is drawn. Rather did the giving add to God's honor and glory, and to that of the Saviour Himself. The possession of all power, in heaven and on earth, came to Him as the result of His crucifixion on Calvary. And yet that offering was made unselfishly, ungrudgingly, with full fore-knowledge, no doubt, of the inevitable fruits, but without sordid calculation, and with no thought save to glorify the Father and to benefit and bless mankind. It was a whole-souled expression of the love of God for man.



THE SHEPHERD FIELDS of Bethlehem

BY LORIN F. WHEELWRIGHT

Pilgrims who visit the shepherd fields near Bethlehem pause to wonder and to ponder. It was here, twenty centuries ago, that the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." (*Luke 2:14.*) On that first Christmas these divine words filled the hearts of humble shepherds with joy and stirred them to share the good tidings with friends.

All who heard their story "wondered at those things" which they had witnessed on the lonely hills of Judea, and Mary "pondered them in her heart." (*Luke 2:18, 19.*) Today we still wonder

and ponder the coming of our Lord and the meaning of His life. We, too, feel impelled to share His glad tidings and the joy of His love. This is the spirit of Christmas.

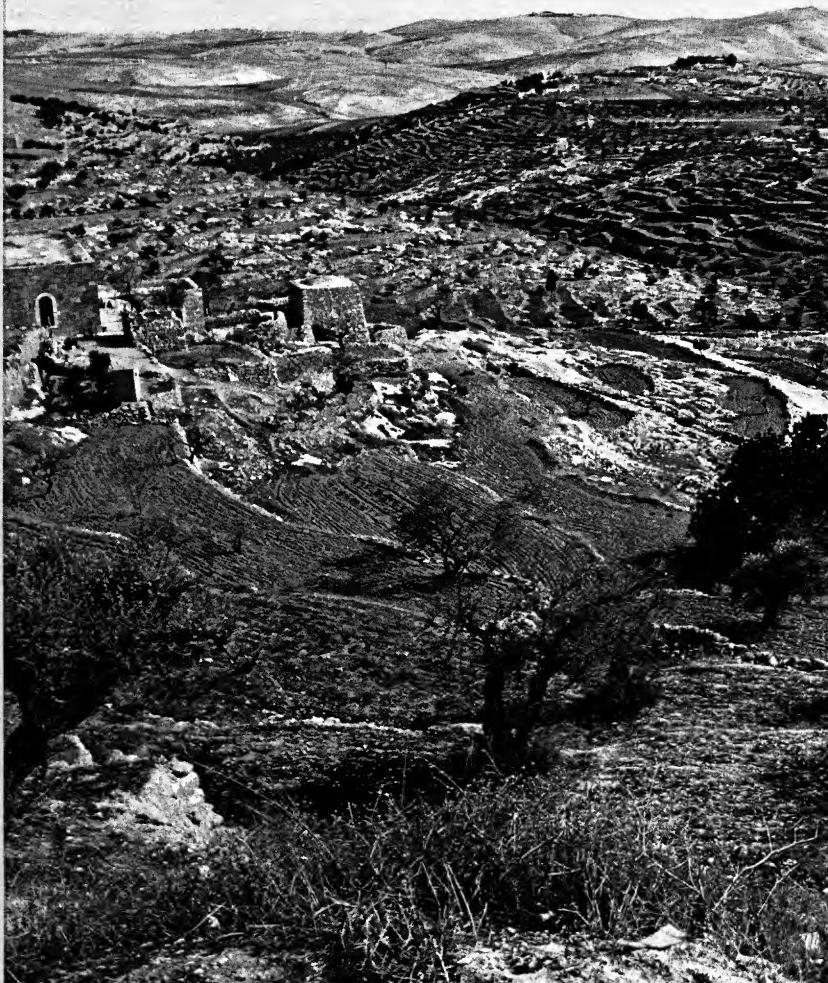
The fields as pictured here were photographed in December. They appear barren and fruitless, but I am told that in April (which we believe to be the month of the Saviour's birth) they are green, providing good feed for sheep. Regardless of the vagaries of calendars and traditions, the great event that transpired here initiated other events that have transformed the thinking and culture of man.

All Christendom loves Bethlehem and the shepherd fields. Here is the inspirational genesis of such masterworks as *The Messiah* by Handel and *The Other Wise Man* by Van Dyke. Here is the birthplace of all the Christmas carols that echo in every tongue and nation. Here is the brilliant pallet for the art which makes Christmas a colorful festival. Here is the soil from which grew every *Christmas* tree that children adore. Here is the resting place of a star which guided wise men bearing the first *Christmas* gifts. And here were uttered those first "good tidings of great joy" which echoed throughout the world in the happiest greeting of the year, "Merry *Christmas*!" The magnitude of events springing from the birth of Christ is incomprehensible and causes Christians who visit the Holy Land to approach these shepherd fields with reverence and awe.

Moisture is scarce in the Holy Land. The traditional pictures showing shepherds in the snow beside their campfires may bear a likeness to many experiences of colder lands, but the preconceptions of pilgrims reflecting childhood dreams melt in the reality of this sacred place. The typical visitor travels from imagination to reality and then beyond reality into imagination again. The moment of reality brought awareness to me of the hard, dry earth of Palestine. Rocks seemed in much greater abundance than growing things. Rocks form the countless terraces, the walls, the buildings, and houses. Their availability makes their use as weapons logical. The stones of fields like these could be those hurled at a woman taken in sin, or at Stephen, or at Jesus himself. Their prevalence gives the impression that life-giving vegetation is truly a gift of God. This explains the comment of an old Arab teacher who described

(Concluded on opposite back of picture.)

The
Shepherd
Fields
of
Bethlehem



Photograph by
LORIN F. WHEELWRIGHT



London as a paradise, because there it rains almost every day.

From the hard reality of rocks, one can take flight in imagination and see again those "shepherds abiding in the field, keeping watch over their flock by night." (*Luke 2:8*.) In this setting, one can visualize the hazards of a rugged country where sheep might easily fall prey to the wild beasts spoken of in the Bible. One is prompted to sermonize on the fact that these shepherds were doing their duty when the "angel of the Lord came upon them." (*Luke 2:9*.) They had not abandoned their responsibilities in search of pleasure. If they had, they would never have been at the right place — God's appointed place — to witness the first Christmas. The sophisticated rulers of Jerusalem did not hear the angels sing nor see the star of Bethlehem. It was the humble of heart, doing their duty, who saw and heard.

In the perspective of twenty centuries, the event is still filled with mystery. As I stood there I recalled a Christmas card from one of our employees, a deaf-mute. It contained a verse of Paul Rader and made me think that only God, who is all-seeing, all-powerful, and all-knowing could create Christmas. The verse says:

*That Christmas Day, if you were God
And that was your Son on that stable sod,
Wrapped for death with its sin-cursed sting,
Would you have made the angels sing?
Would you have sent a lonely star
To guide the Wise Men from afar,
While weaklings did what haters bid?
Our loving Heavenly Father did.¹*

My mind then contemplated the powerful symbols of Christmas — the star, the tree, the candle and the holly. And I remembered the first music I ever composed. It was a setting for two verses by my high school teacher, Blanche Kendel McKey. The poem is my favorite of all Christmas poems because it expresses a deep and profound feeling for the holiest of days.

*When Christmas candles cast their golden gleam,
Let me remember Him who brought the light.
Let not the flaming holly, nor the din of noisy
laughter
In a bright joy world of white,
Shut out remembrance of the natal night.*

Oh, little star that shines upon the tree,
Recall for me the first bright guiding beam.
Help me to see behind thy charm and thee, a
deeper grace,
That though I carol gay
In candle light and glow of Christmas tree,
My soul may go about on bended knee.²

My inner ear also heard the sweet voices of Hawaiian children, whom I had just visited, as they sang at our Sunday School conference a carol which we published in *The Instructor* several years ago:

*Star bright, the world is pining
For you to turn night into the day;
Oh, star bright, in heaven shining,
Come glow within me, on Christmas day.³*

The poetry of faith wells within our hearts as we contemplate the shepherds, the angels, Bethlehem, and the Christ Child. Here are lines of a new song about the star of Bethlehem. The music sweeps along in a spirit of wonder, thanksgiving and joy. It grew from wondering and pondering the meaning of Bethlehem and the shepherd fields.

STAR OF BETHLEHEM

*How lovely is the Star of Bethlehem,
Whose holy rays infuse the sky
When all men from their toil take leave
On wings like birds that homeward fly.*

*How lovely is the Star of Bethlehem,
When shepherds gaze in wonder at the sight;
And angel choirs, praising Him, above,
Sing Hosannah! Sing Hosannah in the night.*

*How lovely is the Star of Bethlehem,
Whose glory lights the road we pilgrims trod,
With promises of peace, good will toward men
Through Christ, the Son of God.*

*How lovely is the Star of Bethlehem,
A beacon shining bright again;
In children's eyes it glistens like a gem,
And sings the angel song,
"Good will toward men!"⁴*

² Used by permission of *Unity* magazine, copyright owners.
³ "Star Bright," words and music by Lorin F. Whewright. *The Instructor*, October, 1959, page 323. Used by permission of Pioneer Music Press, copyright owners.

⁴ Copyright by Pioneer Music Press, Salt Lake City. Used by permission.
(For Course 1, lesson 11, December 11, "Jesus Was A Baby When He Came Here To Live"; for Course 4, lesson of October 23, "The Birth of A Risen Christ"; for Course 1, lesson of November 13, "A Birthday Saint Believes in Prophecy"; for Course 10, lesson of November 20, "Darkness and Destruction"; for Course 18, lesson of November 20, "Worship"; to support Family Home Evening lessons 45 and 46; and for all Christmas lessons.)

And who can say that the gift was not appropriate? The world lay dead at the feet of Death. By the transgression of our first parents, . . . the world had been placed in pawn; the name of the pawn-broker was Death; and his claim was twofold. It was a spiritual as well as a temporal death, involving not only the dissolution of the body, but also the eternal banishment of the spirit from the presence of God. Nothing under the curse had power to lift it. No part of that which was held in pledge could be used as the means of redemption. Something above, something not under the penalty was necessary. The life of a god was the price of the world's freedom, and that price was paid when Jehovah, the God of Israel, came to His own, as Jesus the Nazarene, and was crucified in the meridian of time.

The salvation thus wrought out, while a free gift, was not unconditional. There was something for man to do, in order that he might avail himself of the benefits flowing from the atonement of Christ. Belief in the Son of God presupposes obedience to His commands. We do Him no particular favor by keeping His commands. We are favored by being commanded. This is God's way of blessing us and preparing us for still greater blessings. He died that we might live. Common gratitude would call for obedience in such a case; but aside from that, obedience is absolutely essential to salvation. . . . He said,

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

The proper answer to those who think their personal goodness all-sufficient is this: You cannot be good enough to save your own souls. Adam could not, Eve could not, nor can any of their posterity. All are under the curse, and redemption must come from above. Honesty, truthfulness, virtue, benevolence, are pure gold, and are good as far as they go. But they do not go far enough: they cannot save the soul. Our Heavenly Father, knowing this, provided a Saviour, and a plan of

salvation beforehand, to do that for man which man cannot do for himself. If he could have done it, it would have been required of him. God is a wise economist: He does nothing in vain. He puts no premium upon indolence. Man is expected to do all he can for himself, for only in this way can he be developed and glorified. The Lord prepares the way, makes it possible for our efforts to be effectual, and supplements them with the divine aid indispensable. . . .

(Volume 42, page 65.)

FROM MANGER TO MANSION

by Joseph W. Booth

*If my lot be a lowly manger,
Or if mine be treasures rare,
Then help me, O Lord, past the danger
Both of want, and of wealth with its care.*

*If I'm forced to flee into Egypt
To escape old Herod's wrath,
Give me strength to return through the desert
To my future abode — Nazareth.*

*If I wander away from my parents
And meet Doctors and scribes all around,
May my words, in both questions and answers,
Be not fickle, but wise and profound.*

*If I'm out in the desert and tempted
By Satan, while I hunger and thirst,
Help me choose, not the mere bread to live by,
But remind me that God's word is first.*

*If I'm led to the brow of destruction,
To be hurled to my death, anon,
If it be not my hour to meet it,
Help me pass through the midst and be gone.*

*If the tempest endanger my brother,
And he rouse me from rest and from sleep,
Let me calmly and lovingly aid him
To quiet the wind and the deep.*

*If some day I'm found beyond Jordan
With a multitude hungry for bread,
Though I have but two loaves and some fishes,
Let me share mine, that all may be fed.*

*If the noise and the cries of dear children
Are, to others, annoying, I see,
Let me give them a kiss and a blessing
And bid them all, "Come unto me."*

*If the rabble surround me, and clamor
With bloodthirsty men for my life,
Help me, Lord, to behave with composure,
And give them no cause for the strife.*

*If I see those defiling the Temple
Who are buying and selling with fraud,
May I ever be valiant, O Father,
In defending the house of my God.*



If I pray in Gethsemane's Garden,
While others, near by me, sleep on,
May no agony quench my desire
To Pray, "Father, Thy Will be done."

If I must climb the slopes of Golgotha,
And I sink 'neath the Cross on the road;
God bless the dear friend who relieves me,
And helps, thus, to lighten my load.

Though the Cross be the end of my journey,
Yet I know that my spirit shall live;
While my flesh cries, "Why hast Thou forsaken?"
Let my soul plead, "O Father, forgive."

(Volume 64, page 8.)

A BIRTHDAY GIFT FOR THE LORD

by Elder Spencer W. Kimball
of the Council of the Twelve

"Aren't you making a cake, mother?" asked the 4-year-old as she saw her mother making preparations for the Christmas dinner.

"No, darling. Why?"

The little girl said: "We ought to have a cake today, a birthday cake. This is Jesus' birthday, and we ought to have a birthday cake for Him."

The hours passed and the grandparents came in, and all the family enjoyed the birthday cake for Jesus. "Out of the mouths of babes and sucklings was

In one of the stakes of Zion lives a family who also believes in a birthday for Jesus. It was on April 6, 1955; and as they gave to me a crisp \$50 bill, they said, "Today is the Lord's birthday. We always give gifts to our family members on their birthdays. We should like to give a gift to the Saviour. Will you place this money where it will please the Redeemer most?"

Two days later, Sister Kimball and I were on our way to Europe for a six-month's tour of all the missions. As we made hasty and extensive preparations, we kept thinking about the birthday gift entrusted to us and then the thought came to us that perhaps in Europe we would find the most appreciative recipient.

For months we toured the mission, held meetings with the missionaries and Saints, and met many wonderful folks. There were numerous opportunities to present the gift, for the majority of the Saints over there could use extra funds. But we waited. Toward the end of the mission tour we met a little woman in Germany. She was a widow; or was she? For she had been alone with her family of children for 10 years. Whether her husband was

deceased or not she did not know. A victim of World War II, he had disappeared and no word had ever come from him. It was said that he was behind the Iron Curtain. The little folks who were but children when he was taken away were now near grown, and the son was a full-time missionary among his German people.

It was nearing the time of the temple dedication at Bern, Switzerland. I said to this good woman, "Are you going to the temple dedication?" I saw the disappointment in her eyes as she said how she would like to go but how impossible it was because of lack of finances. "Here is the place for the gift" was the thought which rooted itself in my mind. I quietly checked with the mission president as to her worthiness and the appropriateness of her going to the temple; and then I gave to him half of the gift, which he assured me would pay the actual bus transportation to Bern and return.

A few weeks later we were in southern France. . . . We were one hour late for our meeting at Nice. It was a hot night. The building was filled to capacity. A woman sat at the piano, entertaining this large crowd until our arrival. For one hour she had played. I was embarrassed for our delay and so grateful to her for what she had done to hold the group and entertain them that I inquired concerning her. Her husband, a professor, had died not long ago and the widow was making a meager living through her musical talents. She was a rather recent convert. Her mission president and the elder assured me that she was worthy and deserving so I left with her mission president to be given to her, the other half of the Saviour's gift.

We completed our mission tours . . . and finally journeyed to Bern for the dedication service of the Swiss Temple. The prophet of the Lord, President David O. McKay, was present with three of the apostles. After the glorious dedication meetings were over, the regular temple services were conducted in the various languages. As I assisted the French Saints in their session, I was conscious of the little musician; and she literally beamed as she was enjoying the Saviour's birthday gift. She had used it to pay for her transportation to the temple. Her eyes shone with a new luster; her step was lighter; she radiated joy and peace as she came through the temple with new light, new hope. And I whispered to myself, "Thank the Lord for good folks who remember the Redeemer on His birthday . . ."

(Volume 92, page 360.)

the Lord comes, He will spare the faithful as jewels in His crown, but

The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, . . . [and] leave them neither root nor branch. (Malachi 4:1)

In essence, Malachi said that the Lord wants men who will be faithful to duty even at a sacrifice, even while all around faithless men are being rewarded by the world for their disobedience. Everything counts; and faithfulness, even in little things which seemingly go unnoticed on the earth, will be remembered by the Lord.

Those who are faithful to the Lord are called

His jewels or special treasure. This recalls the words of Moses that the Lord's people are a "peculiar treasure" (*Exodus* 19:5); and of Peter that the saints of God are a "chosen generation, a royal priesthood, an holy nation, a peculiar people." (*I Peter* 2:9.) The word "peculiar" in these instances is related to the Latin term "pecularis," meaning *private*, and also the Latin "pecunia," meaning *money* [hence our English word, *pecuniary*]. Thus when the Lord speaks of his jewels or his peculiar people, the suggested meaning is that the faithful are the Lord's personal, valuable, and cherished possessions. The word "peculiar" as used in this sense is not only the idea of being different, but also that of being the precious treasure of the Lord.

Library File Reference: MALACHI.



The First Christmas in the Valley

OUR COVER

The first Christmas in Salt Lake Valley came on Saturday, December 25, 1847. It was a regular work day for most of the Saints.

In the early morning, a cannon shot was fired to wake the Saints in their strange new land, where the way of life was hard and many were estranged from family and friends. The day was warm and bright, with only a sprinkling of snow here and there. The ground was soft, and some of the men plowed most of the day, while others gathered sagebrush or carried on other duties.

The children were happy with their gifts: dolls made of cloth rolled up or cut to shape and stuffed with wool, with faces marked on in bright colors; a set of dishes from saved pieces of broken plates and bowls; balls made of yarn from unravelled, worn-out stockings—some neatly covered with leather; play horses, whistles, and flutes made of willows from the canyons. Some children received only string or light rope with which to "play horse." In some homes the

entire family received only one gift: a beaver skin, a buffalo robe, or a new baby.

Some families joined together for a simple Christmas dinner of boiled rabbit and bread.

That night there was dancing and singing.

On Sunday, the 26th, the Saints gathered round the flagpole in the center of the fort and held a meeting. They sang hymns and joined in prayer. They exchanged words of hope, thanksgiving, and faith. They knew they were doing the will of God. With heartfelt friendship and love for each other, they shook hands and wept for joy. The day ended around a sagebrush camp fire where they joined in singing, "Come, Come Ye Saints."

—Goldie B. Despain.

(This month's cover picture by Doug Jordan was painted especially for *The Instructor* to depict the first Christmas in the valley.)

References:

The Improvement Era, Volume 23, Part 2, pages 959, 960.
The Instructor, November, 1956, page 237.

Library File Reference: PIONEERS.

(For all Christmas lessons.)

In a revelation directed to Emma Smith, the Lord called the song of the righteous . . .

"A PRAYER UNTO ME..."

by Clair W. Johnson

Each Sunday morning the Saints are heard singing praises to God. During the worship service they are given time to improve their singing. They practice new hymns, learning the Gospel message around which the text of a hymn is centered, and also its musical setting. They develop correct singing habits in order to express themselves more beautifully in this medium. Hymns previously rehearsed are memorized and perfected so that the singing may become a fervent expression of each person's feelings. A hymn must be well learned to become a "song of the heart."

Who Is Responsible?

All who are present in the worship service share in the responsibility for making the hymn practice a satisfying religious experience. Their efforts are directed toward greater spiritual expression in singing.

Purpose of the hymn practice is not to use up ten minutes, but rather, to accomplish something. "Worship is not accidental," our conference theme tells us. Neither is a good hymn practice accidental. It must be well planned, well prepared, and well executed to be successful.

Presiding officers lead out in the worship service by establishing a devotional mood during the prelude which dominates the entire service. This spirit of reverence should not be broken during hymn practice. We can be joyous and happy in our worship without losing reverence in an effort to "pep up the group."

Choristers and organists are, first of all, teachers of the Gospel. Their calling is to teach and inspire so that singing becomes an expression of deep love for the Divine. Singing hymns is like uttering beautiful prayers, and during hymn practice we are learn-



Art by Dale Kilbourn.

ing another mode of prayer: worship through hymn singing. We learn Gospel principles in a musical setting. We learn to express our testimonies in song, to praise our Creator, and to express gratitude.

Good Habits Develop Good Singing

In addition to learning to worship through the use of hymns, our purpose includes the perfecting of hymns already in use, and the learning of new ones. Choristers and organists should teach good singing habits, believing that the musical setting should be correct if it is to be beautiful. They must have opportunity to give verbal instruction to achieve these aims. Otherwise, how can new hymns be learned, or others improved?

In a ward visited recently, the singing during sacrament meeting was in great need of improvement. It was in no way a reflection of inner feelings.

Members of the congregation held their hymnbooks in their laps. Their heads were bowed. No one watched the chorister. Correcting such faulty habits can and should be done during the hymn practice in the Sunday School worship service. The objective of the Sunday School is to teach as well as to worship.

The correction or improvement of faulty singing habits can be done in kindness without scolding or offense and without disturbing the worshipful mood of the service.

Prepare and Achieve

Successful hymn practices are the result of careful preparation. To prepare themselves, chorister and organist study the text of the hymn; they determine the correct tempo and style; they determine how the hymn is to be presented. They plan goals to be achieved, with methods to be used for achieving those goals.

As Superintendent Hill once said, "An unprepared chorister is even worse than an unprepared teacher, because his [class] is the entire congregation." Many evils now existent in hymn practice are not the result of the system, but are due to lack of preparation, understanding, and training on the part of the chorister.

To correct this, it is suggested that the training of our choristers and organists be improved and intensified. The Church Music Committee should lead out in this. More college emphasis can be placed on chorister classes to develop music leaders instead of time-beaters. It was my experience that at the time we were meeting with ward choristers in our annual conventions, those who had had chorister training at Brigham Young University were well qualified and trained and were conducting inspirational hymn practices.

Objective Is To Teach the Gospel

A good hymn practice always must have an apparent and stated objective. It is never aimless. When I hear choristers saying, "Let's sing the next verse," I find myself asking, "Why?" I seldom discover the answer. Choristers should have one major goal in each hymn practice and tell the congregation what they are trying to accomplish.

Some feel that hymn practice has no place in the worship service because the reverential mood is sometimes broken when we waste time and accomplish nothing of real value. But choristers can correct this if they are well prepared, enthusiastic, sincere, and refuse to be satisfied with mediocre results.

Choristers and organists have a great opportunity during hymn practice to teach the Gospel to hundreds of people each week. They should teach the hymns so thoroughly that they become a guide for living among Latter-day Saints—inspiring members to become doers of the word and not hearers only.

Our choristers should conduct with controlled enthusiasm, with assurance and conviction. They should radiate spirituality with every word and gesture.

More Meaning from Memorization

We never achieve a high degree of spirituality in our singing until our hymns are memorized. Retention comes through repetition. We must sing the hymn of the month until its text and music are firmly impressed upon the singers. Hymns learned during previous months must be reviewed and used in the worship service frequently so that they are not forgotten. Our newer hymns are not sung enough; they become popular as they become more familiar.

When hymns are well learned, we can "sing with the spirit." Our convictions will illuminate our singing, and our testimonies will shine through. Only then will hymn singing become "as a prayer" and a "song of the heart."

Methods and techniques for achieving the desired objectives are available to choristers and organists in several published books. The hymn of the month is always discussed in *The Instructor*, with information and methods for presentation.

Most important is that we add to the devotional spirit of the worship service through the joy and beauty that come from learning and singing our hymns. We find everything for which this Church stands contained in the hymns. Singing them creates within the individual a strong desire to follow the teachings of the Master in his daily life. Let's learn them well during the hymn practice.

Superintendents



Stimulate Sunday School Attendance

What can be done to encourage more Latter-day Saints to attend Sunday School where they may learn the Gospel of Jesus Christ?

First of all, we should define responsibilities under the correlation program of the Church. Officers and teachers, including class officers, have the responsibility of keeping present Sunday School attenders active. There are no restrictions in terms of their visiting active members who may begin to stay away from Sunday School. But totally inactive members, defined as potential members in the *Sunday School Handbook*, are to be visited by the home teachers under direction of the ward council, which consists of the ward bishopric and the priesthood and auxiliary heads.

The priesthood now has the responsibility of bringing totally inactive members to Sunday School. They may, however, enlist the aid of auxiliary officers and teachers, or even members, in reaching certain inactive individuals. In order to provide the ward council with names of non-attenders, each ward or branch should hold a monthly faculty meeting. This meeting has

two objectives. First, it should aim to improve the teaching skills of teachers so that they will be better qualified to teach the present Sunday School attenders and keep them coming to Sunday School. Second, teachers of Junior Sunday School, youth, and adult groups should meet at the close of faculty meeting in their respective groups, with a representative of the superintendency, for the purpose of assembling the names of potential members who should be considered by the ward council. All such names should funnel to the Sunday School superintendent, who represents the Sunday School on the ward council. It is his responsibility to present these names to the ward council so that home teachers may be assigned to encourage such individuals in Sunday School attendance.

Since the Sunday School is an auxiliary of the priesthood, and since the priesthood, under the correlation program, has assumed the responsibility of activating totally inactive members of the Sunday School, it would appear logical that more Melchizedek Priesthood bearers, including home

teachers, should themselves attend Sunday School. How can home teachers invite others to attend if they do not attend themselves? We now have a greater ray of hope. Our percentage of attendance should steadily increase as the priesthood becomes more involved in strengthening the Sunday Schools; for as they begin to attend Sunday School more regularly, so will their wives and children.

As we consider the magnitude of the Sunday School program and its far-reaching influence in the lives of our brothers and sisters, we should be exceedingly grateful for the blessings of our Heavenly Father in connection with this great work. The priesthood is concerned with our success. Our recognition of the importance of spirituality in our lives should have a significant effect on our Sunday School work. With optimism and great joy we should go forth teaching the Gospel of Jesus Christ to our Heavenly Father's children, hoping that the influence of the Saviour of the world, through us, will reach out into the world and bring peace and joy unto all people.

—Herald L. Carlton.

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Answers to Your Questions

Sustaining Officers and Teachers

Q. In which meeting are officers and teachers of the Sunday School sustained?

A. Existing ward Sunday School officers are sustained in Sunday School ward conference. New officers may be presented for a vote in sacrament meeting. This would include the superintendency and secretary of the Sunday School. Ward Sunday School teachers who have been interviewed and called by the bishopric may be presented by the superintendent for a sustaining vote in the worship service of Sunday School. It is recommended that this order of business follow the opening song and precede the hymn practice.

When presenting a person for a sustaining vote of members, the proposition may be stated as follows: "It is proposed that we sustain (here state the name) as (here state the office to be filled—if the person is a teacher, state as a teacher in the Sunday School rather than the particular course in which he will teach). Those in favor manifest it by the uplifted hand. Those opposed, if any, may so manifest." If there are no dissenting votes, the statement should be made: "It appears that the voting has been unanimous. (See *The Priesthood Bulletin*, May-June, 1966.)

—General Sunday School
Superintendency.

Memorized Recitations

for December 4, 1966

Scriptures listed below should be recited in unison by students of Courses 6 and 12 during the worship service of December 4, 1966. These scriptures should be memorized by students of the respective classes during the months of October and November.

COURSE 6:

(This scripture tells us there are three distinct personages in the Godhead: The Father, Jesus Christ, and the Holy Ghost.)

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

—Acts 7:55.

COURSE 12:

(This scripture indicates that we should partake of the sacrament in remembrance of the Saviour and His sacrifice for us.)

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

—*I Corinthians* 11:24.

1967 MEMORIZED RECITATIONS

Course 11 Course 19	January	<i>John</i> 10:16 <i>I Corinthians</i> 15:29	Course 11 Course 19	July	<i>Ezekiel</i> 37:15-17 <i>Malachi</i> 4:5-6
Course 9 Course 15	February	<i>John</i> 3:5 <i>Amos</i> 3:7	Course 9 Course 15	August	<i>John</i> 3:23 <i>Acts</i> 3:19
Course 7 Course 13	March	<i>Hebrews</i> 11:1 <i>Luke</i> 24:39	Course 7 Course 13	September	<i>Mark</i> 16:15-16 <i>Matthew</i> 27:52-53
Course 11 Course 19	April	<i>Moroni</i> 10:4 <i>I Corinthians</i> 15:41-42	Course 11 Course 19	October	<i>Isaiah</i> 29:11-12 <i>Doctrine and Covenants</i> 128:15
Course 9 Course 15	May	<i>Mark</i> 1:4 <i>Revelation</i> 14:6	Course 9 Course 15	November	<i>Matthew</i> 3:13-15 <i>Ephesians</i> 1:10
Course 7 Course 13	June	<i>Matthew</i> 21:22 <i>Alma</i> 40:23	Course 7 Course 13	December	<i>James</i> 2:19-20 <i>Revelation</i> 20:12

COMING EVENTS

Sept. 30, Oct. 1, 2, 1966

• • •
Semi-annual
General Conference

Sept. 30, 1966

Sunday School Conference
(with Departmental Sessions)

Oct. 1, 1966

Instructor Use Directors'
Breakfast

Oct. 2, 1966

Semi-annual
Sunday School Conference

Dec. 25, 1966

Christmas Worship Service

TEACH ONE ANOTHER

*Teacher Improvement
Lesson for December*

by D. James Cannon

We continually hear about "new" techniques of group discussion, e.g., the T-Group¹ and all of its dynamic elements. Believers in latter-day scripture, however, should know that the Lord clearly pointed the way on December 27, 1832:

Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.
(Doctrine and Covenants 88:122.)

Equal Privileges

Three major implications emerge in this scriptural reference: The first is—"let not all be spokesmen at once." In other words, every participant must exercise self-discipline and discretion in his relations with others. In order to attain group development—and individual improvement within the group—there must be this guiding principle.

Second, we need to *listen*. Man has yet to come to an understanding of an eternal truth: that the best way to arrive at a satisfactory solution to a common problem is to discuss it freely and learn to truly listen to one another. We need to be reminded that every person should have the right to speak; and while he does, "let all listen unto his sayings." If we are to benefit from association with others, we must listen—really listen—to their "sayings" and give all other persons "equal privilege."

The third principle is found in the word "edified." This means that each individual has a responsibility to say something of value. In fact, we are told



"that which doth not edify is not of God." (Doctrine and Covenants 50:23.) To secure this value, to be edified, it is important that all participate. Consider that the Lord has given us this commandment:

... That you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; ... that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.
(Doctrine and Covenants 88:77, 78, 80.)

Here is the latter-day song of the open and receptive mind. Here is the testament to group action. Here is proof that in order to be "instructed more perfectly" we need to teach each other and learn from each other. To all who wish to follow Christ and truth, here is a challenge to meaningful discussion and dialogue. A person who is unwilling to allow any question, secular or spiritual, to be given the searching quality of free discussion, is likely to be found more in love with his own opinions than he is in love with God's truth.

Be Prepared in All Things

The key to fulfilling the scriptural admonition is to "be prepared in all things," that is, to store

¹Taken from *Experiment Upon My Words*, a book now being presented by D. James Cannon.
The T-Group is a training group, a device used in nearly all courses of human relations, group dynamics, and similar training sessions involving interaction of human beings.

our minds with truth, beauty, and goodness so that when it is our opportunity to share these things with our fellowmen, we may do so effectively.

We should not be intimidated by our supposed lack of knowledge. We need not wait to actively participate in a group until we have something portentous to say. Group action is only dynamic (and democratic) when all make contributions to the ongoing process of discussion and learning.

To those who fret about "talk" and demand action; to those who chafe in committees and groups; or to the class teacher who abhors discussion let us make clear that it is tremendously important that mutual understanding be sought, that right attitudes be developed, and that we work for the edification of one another. All of this can best be accomplished in intelligent group discussion. Only then will rational action come about. Without free and open dialogue, any group—world peace conference, labor-management confrontation, or Sunday School class—will languish in the shallows of frustration and misunderstanding.

Truths Become Real

Life cannot be identified with activity only. To live the Gospel is to experience it in all the areas of life: alone on a mountain top or by the seashore, with our family on an outing, in a sacrament meeting, in Sunday School class. It is part of life to feel the Gospel as we discuss it with others. We sing the inspired words from our hymn book, "... and talk of all Thy truths at night."²

The major purpose of good group discussion, then, is to learn to live the Gospel. Too many Latter-day Saints only "verbalize" the Gospel and do not

²"Sweet Is the Work, My God, My King," Isaac Watts, Hymns—Church of Jesus Christ of Latter-day Saints, No. 168.

"actionize" it. Often we learn to repeat some of its principles parrot-like, but we do not strive to really communicate our beliefs, and, in turn, to really listen to someone else express himself.

When we realize this, we can understand why so many missionaries succeed in living the Gospel. They are thrown into situations where they have to discuss Gospel principles and then listen carefully to others' questions. As they talk of the Gospel, its truths become real to them. In a very real way, when we participate in genuine Gospel discussion, we learn to "internalize" rather than "verbalize" true principles.

As we contemplate the rationale for these scriptural statements, we begin to understand what the Lord meant when He said:

... *He that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth—Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.*
(Doctrine and Covenants 50:21, 22.)

The Lord also advises us: "... Hearken ye together and let me show unto you even my wisdom." (Doctrine and Covenants 45:11.)

He urges us to avoid exercising "unrighteous dominion." (Doctrine and Covenants 121:39.)

And He says, "... Seek ye diligently and teach one another words of wisdom." (Doctrine and Covenants 88:118.)

As Latter-day Saints we are on a strong scriptural foundation when we seek to expand our proficiency in group discussion methods. We are literally following a heavenly commandment when we seek to "teach one another."

Library File Reference: LEARNING.

TEACHING GOALS

No education deserves the name unless it develops thought; unless it pierces down to the mysterious spiritual principle of mind, and starts that into activity and growth.
—Whipple.

Education does not mean teaching people what they do not know. It means teaching them to behave. It does not mean teaching youth the shapes of letters and the tricks of numbers, and then leaving them to turn arithmetic into roguery and their literature into lust. It means, on the contrary, training

them into perfect exercise and kingly continuance of their bodies and souls.
—Ruskin.

The aim of education should be to teach us rather how to think, than what to think.
—Beattie.

Whatever expands the affections, or enlarges the sphere of our sympathies, whatever makes us feel our relation to the universe, must unquestionably refine our nature and elevate us in the scale of being.
—Channing.

Submitted by Evelyn L. Parker.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of December



HYMN: "When Christ Was Born in Bethlehem"; author, Henry Wadsworth Longfellow; composer, Ebenezer Beesley; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 295.

Just five years ago on the cover of *The Instructor* was featured a Christmas hymn composed by one of our Latter-day Saint composers, so again this year we have chosen to feature and honor another of our Latter-day Saint composers, Ebenezer Beesley, who wrote the music to the Christmas poem by Henry W. Longfellow. This hymn will be featured on our December cover.

Brother Beesley was born in 1840 in Oxfordshire, England, and emigrated to Utah in 1859, 10 years before the coming of the railroad. He studied violin under Charles J. Thomas and George Careless. In 1880 he was appointed director of the Salt Lake Tabernacle Choir, continuing in this for 9 years. He was also a member of George Careless's Salt Lake Theatre orchestra and directed it in the conductor's absence. Eminent among the pioneer composers of the Church, Brother Beesley died in 1906.

Brother Beesley had the Tabernacle Choir of chosen voices in mind when he wrote the first note of "When Christ Was Born in Bethlehem"—beginning the hymn on a high F. Farther on in the music he included a special trio which requires first and second altos, if sung by a choir. For this

reason the hymn appears in the choir section of our hymnbook, and it is not expected that the congregation will sing all the parts as a choir would.

We have had the melody lowered one full tone so that our people can sing it in reasonable comfort. (See page 401.) This transposed version is here printed for Christians use. The people should not often be asked to sing higher than E Flat, one of the rare exceptions being "The Star Spangled Banner," extending from a low B Flat to a high F.

To the Chorister:

We offer a word of caution about the tempo in which this music is directed and sung. There should be four beats per measure. The indicated metronome speed appears perfect. Choristers would do well to provide themselves with pocket metronomes, about the size of a pocket watch, which are available in music stores. There is musical beauty all around for the people when the chorister and organist consult the metronome. It will be kindly and considerate if the chorister confers with the organist on the proposed tempo. Let it be clearly understood, also, that a metronome is never to be used before people. It should be used in private, something like a toothbrush or a shoe brush.

Be careful in directing the *poco*

ritard in the third line. It would be better to disregard this slight slowing down than to make a big production out of it. Very often the people will instinctively do it right. We should avoid annoying or distracting people with fussy or unnecessary ado about such minor details.

To the Organist:

If the organist finds difficulty in playing this active bass line in the pedals, he need not apologize for playing the music without pedals. The pipe organs of England had no pedals at all two hundred years ago, in the time of Handel, and were not provided with pedals until a hundred years after Handel.

—Alexander Schreiner.

December Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, ". . . It shall be a testimony unto the Father that ye do always remember me. . . ."¹

¹John 18:7.

JUNIOR SUNDAY SCHOOL

Jesus said, ". . . I am the way, the truth, and the life. . . ."²

²John 14:6.

Junior Sunday School Hymn for the Month of December

HYMN: "Glad Tidings," from *A Christmas Cantata*; author and composer, Moiselle Renstrom; *Sermons and Songs for Little Children*, page 17.

Sermons and Songs for Little Children, by Moiselle Renstrom, was selected and edited by the Junior Sunday School Music Committee to provide supplementary music material. "Glad Tidings" is one of the numbers taken from *A Christmas Cantata*, as found in this book.

This Christmas hymn tells of the shepherds long ago. While watching their flock by night, they saw in the heavens "a wondrous light." Angels appeared and told them to be glad and to have "no fear."

Both the text and the music are

of high quality. The author had a great love for children and in this hymn gave liberally of her creative talent. The classroom was her laboratory.

The number may be introduced by showing pictures from the Christmas group in "Junior Sunday School Music Flannelgraph Cutouts, No. 2." Let us use only pictures that pertain to the message being taught in this hymn. Both verses should be used. When they are learned, the children will enjoy seeing the manger scene with the shepherds.

To the Chorister:

"Glad Tidings" is composed of

Glad Tidings

Sung by chorus as shepherds are watching their sheep.

1. Hum - ble shep - herds long a - go, Watch - ing thru the night,
2. While they gazed in si - lent awe, An - gels did ap - pear,

Saw the heav - ens all a - glow With a won - drous light.
Bid - ding them to all be glad, And to have no fear.

Organ Music To Accompany December Sacrament Gems

Darwin K. Wolford

four, two-measure phrases and is written in 4/4 time. It should be sung at a moderate tempo, keeping in mind that there are four counts to the measure. While the rhythm of the two lines is alike, the melody is different. Because the melody and the words are different in every phrase, it is suggested that the phrase method be used in teaching the song. The interval beat pattern will help children know the direction of the melody.

To the Organist:

The music is chordal throughout. The top, or melody, notes of the right hand should be played smoothly. Organists should hold the long notes for their full value and observe all accidental markings. After the children have learned the music and words by rote, the organist may play the melody notes with the chords of the left hand, as the children listen. Then the children are ready to sing with the accompaniment.

Organists and choristers should plan well in advance, so that there will be time for the boys and girls to review other Christmas numbers during the practice period that will be used for the Christmas program.

"Shining Hour," by Benjamin Godard, is the instrumental number for this month. It is found in the supplementary book, *Preludes, Offerteries, Postludes*, selected and arranged by John W. Schaum. This is a beautiful piece, with a singing melody in the right hand and a chordal accompaniment in the left. It should be played slowly and with dignity. Phrasing marks should be observed and care taken in playing the melody notes within the phrase with ease, although several different note values are used. Refer to *A Guide for Choristers and Organists in Junior Sunday School* for additional help.

—Florence S. Allen.

Junior Sunday School

WHY AND WHY NOT?

WHY NOT GIVE AWARDS FOR PARTICIPATION IN JUNIOR SUNDAY SCHOOL?



Make each child someone special.

If you are a teacher who has given awards to Junior Sunday School children, what did you give? Was it a star on the child's forehead, a sticker on a chart, candy, or a food treat? Why did you give these awards? Was it to motivate good behavior, to keep the children still, or to get them to like you? Or were the awards given because the children had memorized something, or because they were punctual or in attendance?

All this ties up with motivation, goals, incentives, and discipline. The goal is what the child is seeking; the incentive is what the teacher provides. When you offer a star as an incentive, the child's goal is to get a star. The star lacks meaning to the child. His goal is to get the star, not to become grown up, to listen, or conduct himself so that others may have a turn. He learns the scripture to get a star, not because the scripture is a beautiful truth taught by Jesus.

Let us consider some rewards that teachers should give pupils as they work together each week in Sunday School. These rewards meet children's needs. A smile, a nod of the head, a pat on the back, can be given and directed to an individual child who has earned it. Thus he gains approval and acceptance, something that is needed by all.

Make each child *someone special* in your mind and let him know that he is *special*. Individual praise and encouragement should be given at every justified opportunity. Talk to the child outside of class as often as possible. Call him by name in class and outside. Let him hear his name in a pleasant way each Sunday. Be a sympathetic listener when the child needs one. Mention the child's strong qualities to his parents. At times, a letter complimenting the child for a real achievement could be mailed to his home. Each child should leave Sunday School with his head high and with a joyful heart because he received a *reward*—he was recognized, he made a contribution to his class; he learned something new and exciting; he was inspired to live the Gospel.

These rewards are not always easy for the teacher to give, but they are worth the effort.

The Church needs teachers who inspire and motivate. Ralph Waldo Emerson wrote: "Our chief want in life is somebody who shall make [persuade, inspire] us to do what we can." The teacher who fulfills this want is one who believes enthusiastically in what he is trying to do. The teacher's attitude can make or break a class. Children catch your feelings quickly.

Look for activities related to what you are teaching, things boys and girls can do or report on. Build on what the children know. Success motivates; failure frustrates. Make everyone an active participant in the learning process. Keep each child personally involved in class activities. The activities should have real meaning in his weekday living. Help the shy and backward child to become part of the class. He should feel that he has made an acceptable contribution. A passive listener, considered by some teachers a good child, may be learning nothing. Be careful to keep the gifted or willing child from monopolizing the time and dominating the class period.

The most effective way to motivate pupils is to be the finest teacher possible. Be well prepared. Think of your pupils and their needs and interests as you plan and organize your work. Be enthusiastic about your lesson and know how to vary it and make it interesting. Use only those teaching aids that help to develop the Gospel concept you are striving to give your pupils. Maintain good discipline and classroom control. Be friendly and show the boys and girls you like each one of them. Be understanding and considerate. Recognize and appreciate true individual effort.

Remember, your job as a Sunday School teacher is to help girls and boys live the Gospel. You will be rewarded with true joy.

—*Junior Sunday School Committee.*

When Christ Was Born in Bethlehem

Henry W. Longfellow

Ebenezer Beesley

With spirit ♩=108

1. When Christ was born in Beth - le-hem, 'Twas night, but seemed the
 2. Then peace was spread through - out the land; The li - on fed be -
 3. As shep-herds watched their flocks by night, An an - gel, brighter -

noon of day; The stars whose light Was pure and bright, Shone
 side the lamb; And with the kid To pas - ture led The
 than the sun, Ap - peared in air, And gent - ly said, "Fear

poco rit.

a tempo

with un - wav - ering ray, Shone with un - wav - ering ray; But
 spot - ted leap - ard fed, The spot - ted leap - ard fed; In
 not, be not a - afraid, Fear not, be not a - afraid. For

one, one glo - rious star, But one, one glo - rious star,
 peace the calf and bear, In peace the calf and bear,
 lo! be - neath your eyes, For lo! be - neath your eyes

rit.

Guid - ed the east - ern ma - gi from a - far.
 The wolf and lamb re - posed to - geth - er there.
 Earth has be - come a smil - ing par - a - dise!"

Orderly Records for Our Descendants

by Adah Webster Tewes*

My genealogical records have become one of my most valued possessions. I am happy to know that one day they will be treasured by my Latter-day Saint heirs. Keeping in mind that others will be examining these records, I make every effort to keep them accurate and in order.

When my husband retired, and we planned to move from New York City to a lovely old house in Park Ridge, New Jersey, I realized that a room would have to be set aside for an office, as my genealogical material had become voluminous. We felt it was essential to have a special place to study and keep our records in good order, a place where work could be left exposed and not molested until such time as we could return to it.

We chose a room overlooking a pond and shaded by old maple and tall, majestic, pine trees. My husband, Elmer, made a 7-foot counter and covered it with formica. He attached this to the top of an old oak desk and set it under the windows at one end of the room. This gives us a fine tabletop work area, and the desk beneath provides drawer space. He then built two large wooden bins (16 x 25 x 10 inches), painted them white, attached lucite wheels and brass handles, and set them on the floor under

(For Course 20, lessons of October 30, November 6, and December 11, "Assembling and Examining Research Notes" and "Orderly Preservation of Notes"; for Course 24, lesson of October 16, "Need for Ordinances and Sacred Services"; to support Family Home Evening lessons 41 and 44, and of general interest.)

Adah Webster Tewes was baptized and confirmed a member of the Church April 6, 1932, in New York City. She has served two stake missions—in New York and New Jersey stakes. She has served in the Relief Society presidency in two different wards and as stake Relief Society theology class leader in both stakes. She is married to Elmer George Tewes. They live in North Jersey Ward, New Jersey Stake.



Adah Webster Tewes in her private genealogy workshop.

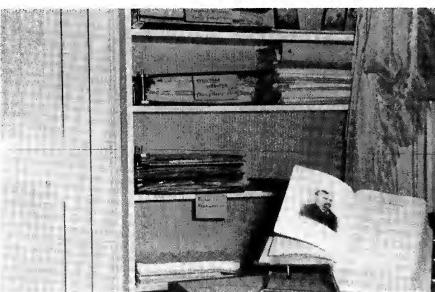
the counter-overhang at the sides of the desk. As I sit at the desk, they may be rolled in and out like file drawers. How convenient!

Above the counter on the wall, Elmer built book shelves. On these I keep records which must lie flat. Here I have two large, hard-cover, loose-leaf binders containing Webster family group sheets, arranged in alphabetical order of given names, male and female. Binder One contains hundreds of family group sheets with all temple ordinances completed. Binder Two contains hundreds of incomplete family group sheets waiting for me to do more research. It also contains copies of sheets which have been sent to the Genealogical Society to have ordinance work done, but which have not yet been returned to me. On these shelves are kept various Books of Remembrance: Elmer's and mine, my parents' and grandparents', and some I have started for others. Information is being added to these continually.

On another wall we built a counter, at standing height, with storage space below for two steel file cabinets and steel boxes containing copies of important personal papers and documents. Above this counter we built more shelves where I keep my Church books and magazines, lesson manuals, printed and family biographies, including the one which has given me so much information on my WEBSTER line, *The History and Genealogy of Governor John Webster of Connecticut*. This book contains 25,000 names, including that of my father, Rush Adelbert Webster.

On the opposite wall I have hung a collection of lovely pictures of our parents and grandparents. It gives me inspiration to look up at them as I do this important work for our families.

On the inside door of my office I have hung two large-size pedigree charts, one for my family and one for my husband's family. These are kept current and serve as a constant reminder to me of all the work done and yet to be done on our direct lines.



Family group sheets, books of remembrance, and biographies.

My long carriage typewriter is set on a small table on wheels and can be swung into action very easily. This is for family group sheets. I have another typewriter for correspondence and miscellaneous typing. I invested in a secretary's chair which also is on wheels, so that I can sail about the room from one place to another. The room is a joy to me! It is my sanctuary—away from the everyday duties of running our home.

Of course, everyone has his own filing system. My two large bins are equipped with manila folders and alphabetical dividers. The folders hold my gleanings of important family information. When I have collected sufficient data to set up a work sheet, I do so. I keep working on these until I can prepare a completed family group sheet. Then I have it approved by the ward genealogical examiner and send it to the Genealogical Society in Salt Lake City.

My two steel file drawers contain folders holding original notes and correspondence on genealogical research. I have a folder labeled "Cemeteries" containing lists of names and dates from cemeteries in areas where our people lived and died. I cross-file this information with the "Family Names" file. Then there is a folder on "Miscellaneous Websters." This holds extensive correspondence with Websters everywhere whose names I have not yet been able to tie into our line. There is a folder containing gleanings of research trips. Notes of the trip remain in this file, but the details are cross-filed under specific names of the individuals mentioned or visited. In a folder on "Counties" are listed towns and cities where our families lived and died. There is a folder on libraries, genealogical and historical societies, and other sources where I might find additional data. I have made specific notes of what I hope to find in each of these. There is a folder of instructions on the proper way to fill out family group sheets and pedigree charts and how to establish kinship of distant relatives.

It is important, I believe, that we prepare written instructions regarding the disposition of our records, and also that we tell members of our family, verbally, of our wishes. It is important that we keep working on our pedigree charts and on the file of incomplete family group sheets. This is the Lord's work. It should be our desire to complete as much of it as we can in our lifetime—and to leave for others a neat and orderly set of records from which to continue the work.

If we do this, our forebears, our descendants, and especially our Father in heaven will have reason to say to each of us, "Well done, thou good and faithful servant. . ." (Matthew 25:21.)

Library File Reference: RECORDS AND RECORD KEEPING.



The seven-foot work counter with large wooden filing bins underneath. They contain important family information.



Steel drawers contain original notes, correspondence, data on family cemeteries, and genealogical notes from trips.



Large-size pedigree chart on inside of door is up to date and reminds Sister Tewes to keep working on her direct lines.

Sowing The Seeds of Freedom

by E. Coleman Madsen*

In language so beautiful that it can never again be attained, the Master began His teachings to the multitude gathered on the shores of Galilee by saying: "A sower went out to sow. . ." (*Luke 8:5*)

In His explanation of this parable to the disciples, Jesus indicated, among other things, that the sower is the teacher; that the seed is the word of God.

He emphatically stated that He was more concerned with where and how the seed was sown than with the mere fact that it was sown.

He made it very clear that the seed must be sown for growth, or the work of the sower will have been in vain.

Jesus taught, of seed not sown for growth, "the fowls of the air came and devoured it up." (*Mark 4:4*.)

However, if the seed is sown for growth, the result will be:

. . . *He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit. . .* (*Matthew 13:23*)

Freedom—the Power To Act

Today, you are the sower Jesus referred to in the parable, and you are going forth to sow the seeds of freedom.

Your Galilee is the city you live in; your seashore is where you are; the multitudes are your family, friends, students, and acquaintances.

As a sower charged with the responsibility of planting the seeds of freedom, you may well ask, "What is freedom?"

Webster's Dictionary defines freedom as "the quality or state of being free" ("free" means not subject to an arbitrary external power).

Freedom differs from liberty, in that freedom oftener implies absence of restraint, while liberty commonly suggests previous restraints now lifted.

Freedom differs from independence in that independence is freedom from subjection or dependence.¹

¹See Webster's Dictionary.
(For Course 6, lesson of October 23, "A Latter-day Saint Believes in Freedom of Worship"; for Course 10, lesson of December 18, "Love Your Country, the Fulfillment"; for Course 12, lesson of October 10 and December 18, "The Blessing of Joseph and Its Fulfillment in America"; and "Freedom Guaranteed"; for Course 18, lesson of October 9, "Freedom" for Course 28, lesson of November 20, "Religious Liberty and Toleration"; to support Family Home Evening lessons 43 and 44; and of general interest.)

Freedom may also be defined as self-determination, or the power to act according to the dictates of the will. This does not mean that you may act without checks or prohibitions, as may be imposed by just and necessary laws of the jural sphere and by duties of your moral sphere.

A seed is "that from which anything springs or grows, as: first principles, source."²

Sowing means "to scatter or plant, spread abroad; to implant for growth."³

President David O. McKay, one of the world's greatest sowers of the seeds of freedom, speaking to the Church all over the world, made this statement:

. . . *Liberty- and [freedom] loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. . . .*

Freedom Has a Price

Freedom is one of God's greatest gifts, and it is to be taught to all men. Freedom is not to be limited to any nation, tongue, or people. Every soul is entitled to be taught the true meaning of freedom.

To the question that naturally arises, "What can I do, as a teacher, to proclaim and preserve the freedom of the individual?" the following is suggested:

First, you must have a sincere desire to be free and must be willing to pay the price, whatever the cost, of freedom. You must set a proper example for others to follow. The Master said, "Follow me." (*John 21:19*.)

Second, you must actively practice the basic principles of freedom, at work, in the home, in the Church, and in government.

It has been said that all that is necessary for the forces of evil to win in the world is for good men to do nothing. And, as the scriptures tell us, it

² See Webster's Dictionary.
One hundred and Thirty-Second Semi-annual Conference, October, 1962, page 8.

³ Brother E. Coleman Madsen is a member of the Priesthood Home Teaching Committee; he has served in many stakes, missions and Home Bishops in no ward. He filled a mission to the Southern States. He is a practising attorney and has served as a United States District Attorney and as a judge. He lives in Jacksonville, Florida. He and his wife, the former Marion Hinson, have six sons.

is the forces of evil that have and always will attempt to deprive man of his freedom.

Third, freedom must be taught, or proclaimed, as well as practiced. All freedom-loving people must teach the principles of freedom to others. You cannot be alone and be free.

Fourth, teach the principles found in the Twelfth Article of Faith. (See *Articles of Faith*, Talmage.) Help others to have freedom by being loyal to their own governments; by being obedient to the laws of that government, and by being loyal to their own moral duties.

Knowledge Is Essential to Freedom

True freedom cannot be found in violation of law. This applies in the moral as well as in the civil sphere. A knowledge of good and evil is essential to freedom. By keeping divine and secular laws, you know true happiness. Misery follows a violation of these laws. Freedom is lost.

The subject of freedom takes on real meaning when it is understood that more than half the world's population is in the chains of tyranny and subjection. These people are not free to worship God as they desire; they are not free peaceably to assemble and be instructed by divinely appointed

teachers; they are not free to bear witness to the truths of the Gospel that are sealed upon their hearts. What greater freedoms are there than these?

If you are free to meet with a class and teach or hear the divine principles of Gospel truths, then you are blessed with one of the most important freedoms. This freedom may not be all you want or all you may be entitled to, but you are free to worship God; and for this there should be thanksgiving. Also, if you are able to preserve this freedom and use it, then other freedoms will be added. The worship of God is the foundation of all freedoms.

If this freedom is to be preserved, and it can be by righteous example and teaching in the spirit of love, then the other freedoms divinely appointed to man will be given him by a loving Father in heaven.

Almost three years after He had given the Parable of the Sower to the multitude, the resurrected Christ met a much smaller group on the shores of Galilee. To the seven apostles there assembled, and to one in particular, He gave the true key to freedom from all evils when He said: "Follow me." (*John 21:19*.)

Only by obedience to this simple instruction can you, no matter where your Galilee, have true freedom.

Library File Reference: FREEDOM.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—center spread.
Isbc—inside back cover. Osbc—outside back cover.
Conv—Convention Issue.
—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER														
Dec.	1	2	4	6	8	10	12	14	18	20	24	26	28	
4	61-10-327	57-10-311 58-2-Isbc	60-10-328 62-10-343	57-7-222 57-8-Isbc	60-8-264 61-7-Isbc	59-7-Isbc 59-11-Fbs 59-12-Fbs	58-7-206 60-12-Isbc	60-5-146 64-10-376	59-10-335 60-10-Cs	59-8-280 60-4-120	60-8-Isbc	61-12-397 64-10-415	57-7-208 58-7-195, 204 59-10-346 60-7-218	
	62-10-327	59-4-103	64-3-178	58-5-Isbc*	64-10-415	64-10-406			61-2-48 61-5-156	62-7-264				
	65-10-392	60-8-267, Cs	59-4-124											
11	59-5-154	59-5-166 59-7-243	60-3-86 64-10-380	58-12-383 58-4-Fbs	58-5-Cs*	59-1-Cs*	60-7-213	60-5-146 61-7-Cs	58-4-100 64-5-174 64-10-376	62-8-304 62-10-412 64-10-412	59-11-360*	59-5-139 60-1-14 61-9-322	57-9-257 59-10-317 60-6-177 64-10-373, 384	
	61-2-Cover			60-3-84	61-8-Fbs	61-8-Fbs			59-3-71*	60-1-14	60-7-218	64-10-415	59-10-317	
	63-11-414	60-7-236	60-10-308	60-4-138	61-4-Pbs	66-9-358			59-9-284	60-12-Cs	61-9-322	64-10-415	60-6-177	
18	64-12-Cover	60-12-411		62-12-409	64-10-380				64-9-334					
	60-7-Fbs, Cs	58-6-Fbs*	59-9-301	59-10-332	62-5-172 62-6-184	57-1-7* 58-3-74		61-1-30 61-7-248 61-8-255	66-9-358	58-4-97 59-12-Isbc 60-4-116, 139 60-1-1 64-9-334	61-1-28 61-5-168	60-8-272 61-4-138	64-10-404	59-5-159 59-8-275 60-10-354 60-12-420
	62-10-349	59-12-409	60-10-352			Review	64-10-408			Review		Review		
25	63-12-442													
	62-12-Cover, 413	57-12-Cover	60-2-Cs,* Fbs	64-10-Fbs	60-2-Cs,* Fbs	60-9-316 61-12-402 61-12-424	58-9-270* 61-12-424 62-12-Cover	58-10-318 64-10-397	58-12-366 64-10-414 60-12-393	58-12-368 62-12-418 64-10-Fbs	61-12-402 62-12-397 64-12-461	61-12-397 64-12-461	58-12-358 64-12-461	
	65-10-387		65-10-387											



Singing carols at a family Christmas service are (second row l. to r.) Sue, Bishop Douglas A. Smith, Valerie, Sister Roberta Smith (mother), Ethel Carquist (grandmother); (first row l. to r.) Robert, Allan, and Janet. They are members of Bonneville Ward, Bonneville (Utah) Stake.

A Family Christmas Service

At Sunday School

SUGGESTED FAMILY WORSHIP SERVICE FOR
CHRISTMAS MORNING, DECEMBER 25, 1966

Only once in every several years does Christmas fall on Sunday. This is the year. What a wonderful opportunity and challenge this affords the superintendence and staff of each branch and ward Sunday School in the Church! This program is planned to help Sunday School leaders and teachers meet the challenge more fully.

The potential of spiritual accomplishment has virtually no limitation if Sunday Schools will properly evaluate and pursue the possibilities of this day.

The purpose of the program is to foster the true meaning of Christmas—centered around the birth, life, and love of the Saviour and His great gift to all mankind; and withal, to confirm the importance of family and home in the true plan of life.

We suggest that this is the day for families to come together—sit together, pray, sing, and worship together—the time and place to learn to live together and stay together more purposefully.

No people in all the world have a greater knowledge of the true meaning of family togetherness as

related to the true spirit of Christmas than members of The Church of Jesus Christ of Latter-day Saints.

Why should not we, as families, project right into the Christmas-day Sunday School the fruits of the inspired priesthood home teaching and family home evening programs?

It is suggested that, where facilities permit, no separate classes be held.¹ Families will go to the chapel at the usual time. Junior and Senior Sunday Schools will combine, as families remain together for this special Christmas worship service. Partaking of the sacrament and renewing covenants together, as a family, will be truly meaningful on Christmas day.

Superintendencies should begin now to formulate the program and make early assignments. Sufficient ideas and material from which to draw are found in this issue of *The Instructor*. Other ideas

¹Inasmuch as Christmas falls on Sunday this year the general board thought it advisable to initiate a change in the rule regarding separation to classes on Christmas Sunday, as contained in the *Sunday School Handbook*, page 73, and to allow the full time of the Sunday School to be spent in a Christmas program.

may be desirable. However, it is hoped that the purpose of this program will be the guideline, without exception, in your planning.

In most wards and branches there will be no problem in having the combined program as outlined. However, where building facilities and other conditions do not permit combining of Junior and Senior Sunday Schools, and where there may not be time for the full program, it is suggested that necessary changes and adaptations be made. This will be left to the good judgment of the stake and ward or mission Sunday School leaders.

It is conceivable that 75 percent of the Church membership could be in attendance. This would be more than 1½ million members, in addition to all others, who are welcome. With proper early planning and follow-through, this is possible. There are more than 4,000 Sunday Schools in the Church all over the world in 420 stakes and 78 missions. What a spiritual power can be generated for the inspiration and guidance of all God's children by our united and dedicated efforts!

PROGRAM

(It is necessary that the superintendency work out accurate timing for the songs and talks to keep the entire program within a reasonable time limit. This program is planned to last an hour and 15 minutes.)

Devotional Prelude.

Opening Hymn: "Far, Far Away on Judea's Plains,"
Hymns—Church of Jesus Christ of Latter-day Saints, No. 33; *The Children Sing,* No. 163.

Opening Prayer.

Sacramental Hymn: "Jesus, Once of Humble Birth,"
Hymns, No. 88; *The Children Sing,* No. 15.

Sacramental Service.

Songs by families with children of Junior Sunday School age: (see "Suggestions For Music" in this section)

"Away In A Manger," *The Children Sing,* No. 155.

"Once Within A Lowly Stable," *The Children Sing,* No. 154, or

"Christmas Cradle Song," *The Children Sing,* No. 153.

"Peace on Earth," *Sermons and Songs for Little Children,* No. 20.

Two talks by children of Junior Sunday School age: (see "Suggestions for Talks" in this section)
"What Christmas Means to Me."

Songs by families with teen-age children:
(see "Suggestions for Music")
"The Holly and the Ivy," *MIA Recreational Songs,* No. 156.



Photo by Luoma.

O little children, do you know
That many, many years ago,
The baby Jesus came to be
God's Christmas gift to you and me.²

"Lullay, Thou Little Tiny Child," (Coventry Carol) *MIA Recreational Songs*, No. 146, or
"Good King Wenceslas," *MIA Recreational Songs*, No. 150.

"God Rest You Merry Gentlemen," *MIA Recreational Songs*, No. 139.

Two talks by teen-agers: (see "Suggestions for Talks")

"What Christmas Means to Me."

Songs by families whose members have grown to adulthood: (see "Suggestions for Music")

"I Heard the Bells on Christmas Day," *Hymns,* No. 219.

"O Little Town of Bethlehem," *Hymns,* No. 165, or

"The First Noel," *Hymns,* No. 39.

"While Shepherds Watched Their Flocks by Night," *Hymns,* No. 222.

Two talks by adults: (see "Suggestions for Talks")
"What Christmas Means to Me."

Instrumental Selection.

The Christmas Story: Reading and music.

Nothing could be more appropriate to end this program than the beautiful story found in *Luke 2:8-20*, with soft organ accompaniment of the hymn, "Silent Night." It is suggested that a good reader be found in your ward to read this part of the program, one who is perhaps trained in the field of public speaking. If this is done, the reading can be the emotional climax of the service.

Closing Hymn: "Silent Night," *Hymns,* No. 160.

Closing Prayer.

(Continued on page 409.)

Reprinted from *The Instructor*, October, 1943.



Photo by H. Armstrong Roberts.

*Better than all the Christmas gifts any of us can know, is the gift
of Jesus to the world, many many years ago.*

A FAMILY CHRISTMAS SERVICE (Continued from page 407.)

SUGGESTIONS FOR MUSIC

To enhance the general theme of our Christmas program, the music should be family-centered. Family groups which are carefully selected by the Sunday School superintendency, will provide the choral music for the service. They should be seated together in pre-arranged locations. Three groups of one or more families, *including the parents*, will sing the carols outlined.

The first group should be selected from families composed chiefly of Junior Sunday School age children, the second from families with teen-agers, and the final group from families whose members are adults.

At the proper time in the service these groups will rise and sing two carols each as listed in the program. These may be sung with organ accompaniment or *a cappella*. The first two groups should sing the melody in unison. The last group may engage in part singing if desired. Careful advance rehearsal is important; therefore, the superintendency should make these assignments at least a month in advance. Such preparations could take place during family home evening sessions of the weeks preceding Christmas. Preferably, the carols should be sung from memory.

Instrumental music probably will be of a solo nature, but a family group could be used if such talents were available.

All music should be carefully timed so that the entire service can be kept to the specified length.

The Christmas Story reading may be accompanied by "Silent Night," played very softly by the organist. The congregation would then join the organist at the conclusion of the reading to sing all three verses of this hymn without further introduction.

THE HOLY CHILD

*Why do bells for Christmas ring?
Why do little children sing?*

*Once a lovely shining star
Seen by shepherds from afar,
Gently moved until its light
Made a manger cradle bright.*

*There a darling baby lay,
Pillowed soft upon the hay,
And the mother sang and smiled
"This is Christ, the Holy Child."
Therefore bells for Christmas ring,
Therefore little children sing.*

—Lydia Ward.*

*The Children Sing, page 158. Reprinted from The Instructor, October, 1959.

SUGGESTIONS FOR TALKS

Theme: What Does Christmas Mean to Me?

Even though the title of talks is the same for all ages it is felt they will not be repetitious. Teen-agers who approach the subject from their own feelings and experiences might refer to some special Christmas that has made all other Christmas days more meaningful. They might compare their Christmas with a story of Christmas that Grandma tells.

If there is any selfishness in the meaning of Christmas for children, it certainly disappears in the role of mother and father. At this level Christmas takes on its true meaning. Parents see Christmas as a time when we all sometimes become better men and women than at any other time of year. We gain new heart, new courage, and new determination to keep at the pursuit of peace of which the angels sang: "Glory to God in the highest, and on earth peace, good will toward men" (*Luke 2:14*).

The Junior Sunday School students can put some of these thoughts into small talks that could be enriched by a choice from verses on the following pages.⁴

WHAT DOES CHRISTMAS MEAN TO ME?

*Christmas means many things to many people.
It is giving and receiving, singing, visiting, feasting,
and entertaining.*

*Christmas is an exciting, noisy time for children.
It means pretty trees bright with lights, and shining
with ornaments, filling the house with the fragrance
of fresh-cut pine.*

*Christmas can bring its seasonal joys in many
places. It brings sleigh bells and rides across the
snow.*

*Yet above all these, even to the little child, comes
first and foremost the vision of a manger scene, the
three wise men guided by the star, and the shepherds
keeping watch over their flocks by night."*

*Christmas means first and above all the Christ
child, "away in a manger, no crib for a bed."*

Up overhead, o'er the great world so high,
Twinkled the stars in the blue, quiet sky,
When long ago, in a land far away,
Jesus was born on the first Christmas Day.⁵

A CHILD'S CHRISTMAS PRAYER

*We thank Thee, Heavenly Father,
For teachers kind and good,
For parents dear who help us
To do the things we should.*

*We thank Thee, too, for Christmas,
When children's hearts are gay,
But most of all for Jesus,
Who gave us Christmas Day.*

—Eunice J. Miles.⁶

(Concluded on following page.)

—Another source of help in preparing short talks is the pocket-size book, *The Gifts of Christmas*, by John J. Stewart. It contains fifteen individual, three-minute stories that tell the real meaning of Christmas and of life itself. Published by Deseret Book Company, 1963. Price, \$1.

*Reprinted from The Instructor, October, 1935.

*Reprinted from The Instructor, December, 1954.

A FAMILY CHRISTMAS SERVICE (Concluded)

CHRISTMAS MORNING PRAYER

With loved ones we have gathered in this house
With song and prayer to praise Thine only Son.
And with humility and grateful hearts
Recall the birth of Christ, the Holy One.

The organ plays and eager voices raise
To sound again the sweet and joyful strain
"Glory to God on high—Good will to men"
That angels sang above Judea's plain.

Once more we hear the wondrous story told—
As old as Christmas Day—once more we sing
Of shepherds, star, and wise men following,
Of all who knelt before the newborn King.

And if beyond these walls the day grows dark—
Men cry for light, and fear they cry in vain,
If faint hearts quail as signs of stress appear,
If strife and turmoil threaten man again—

As in that olden day we look to Thee,
Grant us a star of hope, a light divine,
Dispel the gloom that threatens to enclose
And from empyreal heights, send peace sublime.

—Mabel Harmer.



Photo by H. Armstrong Roberts.

*What shall I give Him, poor as I am?
If I were a shepherd, I'd bring Him a lamb,
If I were a wise man, I would do my part
But what shall I give Him? I'll give Him my heart.*

CHRISTMAS IN THE HEART

There's Christmas in the home and church,
There's Christmas in the mart;
But you'll not know what Christmas is
Unless it's in your heart!

The bells may call across the snow,
And carols search the air,
But oh, the heart will miss the thrill
Unless it's Christmas there.

The calendar may mark the day—
"Twill only bring Time's smart,
Unless the golden tide runs high,
With Christmas in your heart.

So while the year moves swiftly to its closing
Let all the choirs their songs of gladness start,
Singing not only in their vaulted temples,
But singing, singing, singing in your heart!

—Edward Gordon Ivins.*

This Christmas Day
Make someone else happy
Just try it and see,
And you'll be as happy
As happy can be.

*Reprinted from *The Instructor*, October, 1943.

*Reprinted from *The Instructor*, December, 1933.

It was a different kind of night—different from anything that had ever been known before. But it was the first Christmas—a night of travail, a night with little shelter, a night of hardship, fatigue, and pain. But a night also of revelation from God—of angelic visitation—of hosannas—of the hosts of heaven singing the greatest Christmas carol of all—"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) —Mark E. Petersen.

*When I think of Christmas,
I see a wondrous light
Shining round some shepherds
Watching sheep by night.*

*I hear the angels singing,
"Peace, good will to men,"
I wish that lovely message
Would come to earth again.*

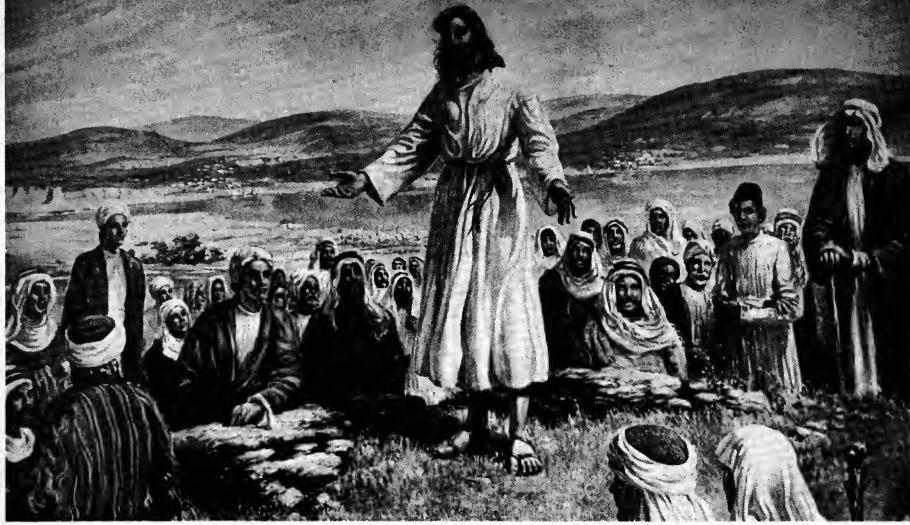
*I see a tiny baby
Cradled in the hay,
As shepherds kneel beside Him,
On that first Christmas day.*

*When I think of Christmas
I see a shining star,
Wise men on their camels
Coming from afar.*

*Weary miles they traveled
Precious gifts to bring,
Presents for a baby—
Jesus, Saviour, King.*

—Jane Bradford Terry.

Improvement Era, Volume 66, page 1038. Used by permission.
Christmas Program Committee; Fred W. Schwendiman, Chairman; Robert M. Cundick, Lucy G. Sperry, Lucy Picco.



Painting by Sidney King.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God—

"UNTO A PERFECT MAN"

by Keith H. Meservy*

Men in all ages of the earth have envied the gods and striven to find some means to become like them. Christianity (although not as popularly interpreted outside the Church) is the one religion which challenges men to strive to become as God is. It assures men that if they will strive in the right way to reach the goal, the Father will accept and be pleased with their efforts; and He will help them do what cannot be done by any human plan, organization, or process of self-aggrandizement.

To reach such an exalted state, both the Father and His interested children need to contribute great effort. Since He is the only one who knows how to reach the goal, the children need to apprentice themselves to Him and do whatever He asks; but they will do this only if they truly love Him with all of their heart, might, mind, and strength. For His part, the Father provides every needed power and gift which His children need to qualify them to become like Him—including the comforting

assurance that the goal *can* be reached and that when observing the principles of the Gospel they are on the right path.

What Is the Right Way?

"Whosoever shall call on the name of the Lord shall be saved." This is the right way. But how can any person know this unless someone comes to tell him? And how can anyone come to him unless he has first been sent by the Lord? (See *Romans* 10:13-15.) Quite understandably, then, ". . . the first thing necessary to the establishment of His [the Lord's] kingdom," said President John Taylor, ". . . is to raise up a prophet and have him declare the will of God; the next is to have people yield obedience to the word of the Lord through that prophet."

The reason the prophet is especially qualified to declare the Lord's will and that people should obey

*Keith H. Meservy is on leave from BYU Fourth Stake high council, which he served from 1958 to 1960. He was born in Salt Lake City, Utah, in 1932, and attended Johns Hopkins University in Baltimore (1952-1957). He earned a B.A. degree from Brigham Young University (1958) and attended Johns Hopkins University in Baltimore (1958-1959). He filled a mission in Northern States (1946-1948). He married Arlene Bean; they have four children.

President John Taylor, *The Gospel Kingdom*, Bookcraft Company, Salt Lake City, Utah, 1943; page 214.

(For Course 6, lesson of December 11, "Joseph Smith—The Great Latter-day Prophet"; for Course 14, lessons of November 13 and 20, "Peter's Leadership"; and "The Church Grows"; for Course 28, lesson of October 16, "Revelation"; to support Family Home Evening lesson 48; and of general interest.)

him is explained by Wilford Woodruff to be, that to him alone is "given the keys of the Kingdom of God—the keys of the Holy Priesthood and Apostleship of the Son of God, with power to organize the Church and Kingdom of God on the earth, with all of its gifts, graces, ordinances and orders . . ."²

Therefore, because the prophet is the one with the keys of authority, he can speak for the Lord and call others to identify themselves with the Lord's work. Those who accept the invitation, in turn, are called to serve; and they also become agents of the Lord to extend His work. But, first, the prophet; then, an organization; and, ultimately, the extension of the heavenly order, plan, and work throughout the earth.

What Is the Work?

Paul said that the organization was brought into existence to: (1) perfect the saints, (2) perform the work of the ministry, and (3) edify the body of Christ (church). He listed apostles, prophets, evangelists, pastors, and teachers among the officers who were committed to this program. How long they were to work and, impliedly, how long the offices were to exist, is reflected in his further statement:

Till we [Church membership] all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (See Ephesians 4: 11-13.)

Who ever heard of a loftier goal than this? And who ever heard of another program which could reach it? With Paul, one is led to the conclusion that the reaching of the divine objective cannot be dissociated from the organizational means for doing it! In view of this, it is ironic today that one has to defend the proposition that prophets and apostles are vital to the continuing success of the work of the Lord.

Changes in the Structure

Since the days of Paul many changes have taken place in the structures of the traditional churches: some offices which he considered to be the "foundation" upon which the church was built (see *Ephesians 2:20*), no longer exist; others continue to exist but their functions have changed; and others which Paul knew nothing about have been added. Paul believed that the existence of the offices was an indication of the capacity of the Church to perform its work and perfect the saints. Therefore, one would assume that if and when any of these offices were removed from the Church, the contribution made by that office to the work of the ministry and perfecting of the Saints would cease to be made. The ques-

tion, of more than academic interest, then, can be framed: "How many offices can be eliminated from the Church or have the nature of their work changed, and the Lord still be able to perfect His children?"

Also, if one cannot dissociate the divine objective from the organizational means for reaching it, then Paul's statement on offices ought to be a good criterion for distinguishing between an organization which is divine and one which is not. If an organization claims to be able to lead people to the objectives stated by Paul, then it ought to have the means (offices) for doing this. The arguments that those ancient offices are outmoded today or that the apostles have long since performed their work and are no longer needed are not valid, unless one frankly admits that the Church no longer has the same objectives, or else has already reached them.

Basic Structure Must Remain

Just as a human body is perfectly organized to meet the wide variety of circumstances which it does meet in many kinds of environment (and does it without having to change its organizational structure), so is the Church able to adapt itself to many environments without changing its basic structure. The Church is a living organism because it is connected with the Source of spiritual life. Through its prophetic leadership it is able to adapt itself to whatever circumstances are necessary for it to reach divine fulfillment in its work.

The Church is not interested in producing the same organization that existed in the primitive Church just to have some outward form of identity with it; but because it believes that the same objectives which the Church had in New Testament days are absolutely vital for the Church today; and that if the objectives are to be reached today, it will be partly because the same type of organizational means exist today as in that earlier day.

Men were not made for the Church; it is only an auxiliary of the Father to help Him bring men back into His presence. It exists for His children and not vice versa. Its very existence reflects His great love for them and the desires He has for their growth and happiness.

Order is characteristic of heaven; it is also characteristic of heaven's extension on the earth. An organization reflects planning, and planning reflects objectives and will. Since the same organization does exist today that existed in the days of the ancient apostles, and since the same objectives also are given to men, whoever would like to see the manifestation of the divine will and plan would do well to study the Church and its organization.

²John A. Widtsoe, *Priesthood and Church Government*, Deseret Book Company, Salt Lake City, Utah, 1954; page 46.

"Unto a Perfect Man"

Offices named in both the former-day and the latter-day Church are listed hereunder. While precise comparisons are often precluded for lack of New Testament details, "the same organization that existed in the Primitive Church" is nevertheless apparent in The Church of Jesus Christ of Latter-day Saints.

EARLY CHURCH OF JESUS CHRIST

President:

Peter was chief apostle. Biblical listings show him first. (*Matthew* 10:2; *Mark* 3:13-19; *Luke* 6:13-16; *Acts* 1:13.) Recognized by Jesus. (*John* 21:15-17; *John* 1:42 in Inspired Revision.) Received revelation for Church. (*Acts* 10.) Led in resolution of Church problems. (*Acts* 15:6-12.)

First Presidency:

Peter, James, and John singled out by Jesus, apparently in preparation for this calling. (*Matthew* 17:1-9; *Mark* 9:2-9; *Luke* 9:28-36; *Mark* 5:37; *Luke* 8:51; *Matthew* 26:28; *Mark* 14:33.) Received priesthood keys on Mount of Transfiguration. (*Documentary History of the Church* 3:387; 140.)

Apostles: (Greek *apostolos*, one sent forth)

Twelve called and ordained by Jesus, sent out to proclaim the Kingdom first to Israel, later to all peoples. (*Matthew* 10:1-42; 28:16-20.) Personal witnesses of the Saviour's ministry and resurrection. (*Acts* 1:21-26.) Had Church-wide jurisdiction, regulated Church affairs, (*Acts* 16:4, 5; 6:1-6; 14:21, 22; see also Epistles.) Ordained officers. (*Acts* 6:6; 14:23.)

Patriarch:

No New Testament reference to Church office by this name. Joseph Smith said, "An Evangelist is a Patriarch." (*Documentary History of the Church* 3:381; See also Doctrine and Covenants 107:39.)

High Priest:

No New Testament mention of any but Jesus being a high priest of the Melchizedek order. (*Hebrews* 3:1; 5:10; 7:1; etc. Other New Testament references are to high priest of the Aaronic order.)

Seventy:

Appointed by Jesus and sent to bear witness of Him in places He was to visit. (*Luke* 10:1-16. No further New Testament reference to seventies.)

Elder: (Greek *presbyteros*, elder)

As the Gospel spread, elders were ordained in every branch. (*Acts* 14:23.) Term often used then as now in general sense of Melchizedek Priesthood holder. (*1 Peter* 5:1; *III John* 1) Local elders were "overseers" of the branch. (*Acts* 20:17, 28; *1 Peter* 5:1-3.) Branches sometimes presided over by a group of elders, sometimes by a bishop. (cf. bishop, below.)

Bishop: (Greek *episkopos*, overseer)

Presiding officer of local Christian community, in which sense the term is sometimes used interchangeably with elder (e.g. *Titus* 1:5-9). Relation between elder and bishop not given in New Testament. Probably it was the same as in Restored Church. (cf. elder, above.)

Priest, Teacher, Deacon:

New Testament record not sufficiently detailed for precise analysis of offices. Doctrine and Covenants 84:107, 108 suggests supporting missionary role anciently. Priest: No New Testament mention of this office in Christian Church.

Teacher: Term used to denote function. It is not clear from the New Testament whether specific priesthood office is sometimes intended.

Deacon: Mentioned with bishops, whom they apparently assisted in local administration. (*Philippians* 1:1; *1 Timothy* 3:1-13.)

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS *

President:

Presiding high priest, president of the high priesthood and the Church, prophet, seer, revelator; holder of the sealing powers and the keys of authority. (107:65, 66, 67, 91, 92; 124:125; 132:7, 45, 46.)

First Presidency:

Presiding council of Church. Members are prophets, seers, and revelators and can officiate in all offices of the Church. (107:9, 22; 124:126; *Documentary History of the Church* 2:417.)

Apostles:

Twelve traveling elders, a quorum, special witnesses of the name of Christ in all the world. Under direction of First Presidency have worldwide responsibility for missionary work and regulating Church affairs. (107:23, 33-35.) Are prophets, seers, and revelators. (*Documentary History of the Church* 2:417; *Priesthood and Church Government*, page 262.)

Patriarch:

Patriarch to the Church is of lineage of Joseph Smith, Sr., holds keys for pronouncing blessings upon faithful members. Is prophet, seer, and revelator. (124:91-94, 124.) Authority anciently handed down in patriarchal order from father to son. (107:40-57.) Stake patriarchs are chosen without regard to lineage and give blessings within respective stakes. (107:39.)

High Priest:

Office of presidency, administers spiritual things. (107:10, 12.) Functions in local, regional, and some general capacities. (107:12, 17, 71; 124:134.) May travel if called upon to do so. (84:11; 124:135.)

Seventy:

Traveling elders who are to assist the Twelve and be under their direction in preaching the Gospel and being especial witnesses in all the world. (107:25, 34, 38, 97; 124:139.)

Elder:

Local minister to assist high priests. (107:11, 12; 124:140.) Administers in spiritual affairs. (20:38, 41, 45, 70.) May travel if called upon to do so. (84:111; 124:137.)

Bishop:

High priest set apart to preside over a ward, with assistance of two counselors. Presides over Aaronic Priesthood and directly over the priests' quorum (107:87, 88; *Priesthood and Church Government*, pages 125, 308.) Acts as a common judge. (107:74.) Firstborn among lineage of Aaron has legal right to office of Presiding Bishop if worthy, and may serve without counselors; otherwise a high priest serves with counselors. (68:14-20; 107:13-17, 68-76.)

Priest, Teacher, Deacon

Each assists higher offices. (20:52, 57.) Home ministry of preaching and teaching, in which they are to encourage righteousness in the Church. (20:46, 47, 53, 55, 59.) Priests can fill traveling ministry, baptize, ordain to Aaronic priesthood, and administer sacrament. (20:46-52; 84:107, 111.)

*References are from *Doctrine and Covenants* unless otherwise stated.

MAN WITH A MISSION

CHRISTOPHER COLUMBUS: BELIEVED HE WAS DESTINED TO OPEN THE WAY.

Tonight I have been reading a document which has been described as "the first of all Americana."

Actually it is a letter. It was written by a tall, well-built man with a lank face and white hair, although he was only 41 years of age at the time. The letter was penned aboard a high-sided, three-masted vessel near the lush, mountainous Canary Islands, some sixty miles off the coast of northwest Africa. It was a February day in 1493. Christopher Columbus, nearing Spain after discovering the New World on October 12, 1492, wrote the letter as a report to King Ferdinand and Queen Isabella of Spain. They had provided the means for Columbus' discovery voyage.

Columbus described briefly but graphically the New World islands he had found. He said they were verdant with pine groves, tall palms, and many other varieties of trees, some of them spangled with flowers and fruit. He wrote of charming harbors and rich mines. The brown-skinned, long-haired natives, he said, were handsome and peaceful. They raised crops and paddled canoes.

As he neared the end of his letter, Columbus wrote:

And the eternal God, Our Lord, who gives to all who walk in His way victory over things which appear impossible, and this [voyage] was notably one.

Columbus concluded his letter with the suggestions that "all Christendom ought to feel joyful

and make great celebrations and give solemn thanks" for the opportunity of bringing the message of the Messiah to the countless people in these new-found lands.

That letter gives the key to the man who made "the most spectacular and most far-reaching geographical discovery in recorded human history."¹ Christopher was a man with a mission. He knew his mission was divine, as an ancient prophet had said it would be.² He gave up the comforts of a prosperous business and prospects of an early retirement. He shook off setback after setback in his pursuit of backing for his mission. He calmed and cheered angry, hungry, thirsty crewmen bent on mutiny on that discovery voyage. He never lost heart even when ridiculed and bound in chains.

Columbus knew he had a mission. Trace his life, and you realize he was prepared for his mission. He was born in Genoa, busy Italian seaport city, the son of a wool weaver. But the sea beckoned the blond boy. At 25 he sailed as a seaman with an armed convoy from Genoa for northern Europe with valuable cargo. Off the coast of Portugal, the convoy was attacked by a French task force. Christopher was wounded, his ship sunk. Clinging to a large oar, he reached the shore six miles away.

Living in Lisbon was his younger brother, Bartholomew. Portugal then was the most progressive of sea powers. Her seamen were roaming wide in the Atlantic. They also pushed far down the African coast

(For Course 6, lesson of October 16. "A Man Must Believe in God," for Course 12, lesson 1; "Nephi in 1 Nephi 13, 'Winged Waters Our Day'" and "A Gentle Crosses Many Waters"; for Course 18, lessons of November 27 and December 4, "Steadfastness" and "Sacrifice"; to support Family Home Evening lesson 40; and of general interest.)

¹Morison, Samuel Eliot, *Christopher Columbus, Mariner*; New York, The New Library of World Literature, Inc., 1956; page 9.
²Nephi in 1 Nephi 13:12.



23 SEP 1966

in search of a water route to India. Bartholomew was working in a chart-making firm. He obtained work there for Christopher, and they soon had a thriving chart business of their own. This brought them into close touch with master mariners. Christopher married a scion of one of Portugal's first families.

But there stirred in his soul the call of his life's mission: to find a route to India by sailing west. In the words of the eminent biographer, Samuel Eliot Morison, he also believed "he was destined to bring Christ across the sea to men who knew Him not."³

Tonight I have been reflecting on my ride by train years ago on a moonlit night through Genoa in northern Italy, birthplace of Columbus. I remember the lacy beauty of the same sea that beckoned the wool weaver's son five centuries before. I have been recalling a visit to the palmy Bahamas, the island group where he first touched the New World.

But what I, and all men, need to reflect upon more in this challenging space age are those words of a man with a mission, in the first of all Americana:

. . . Our Lord, who gives to all men who walk in His way victory over things which appear impossible. . . .

—Wendell J. Ashton

³Morison, Samuel Eliot, *Christopher Columbus, Mariner*, page 10. See also Morison's *The Oxford History of the American People*; New York, Oxford University Press, 1958; pages 23-27.
Library File Reference: COLUMBUS, CHRISTOPHER.